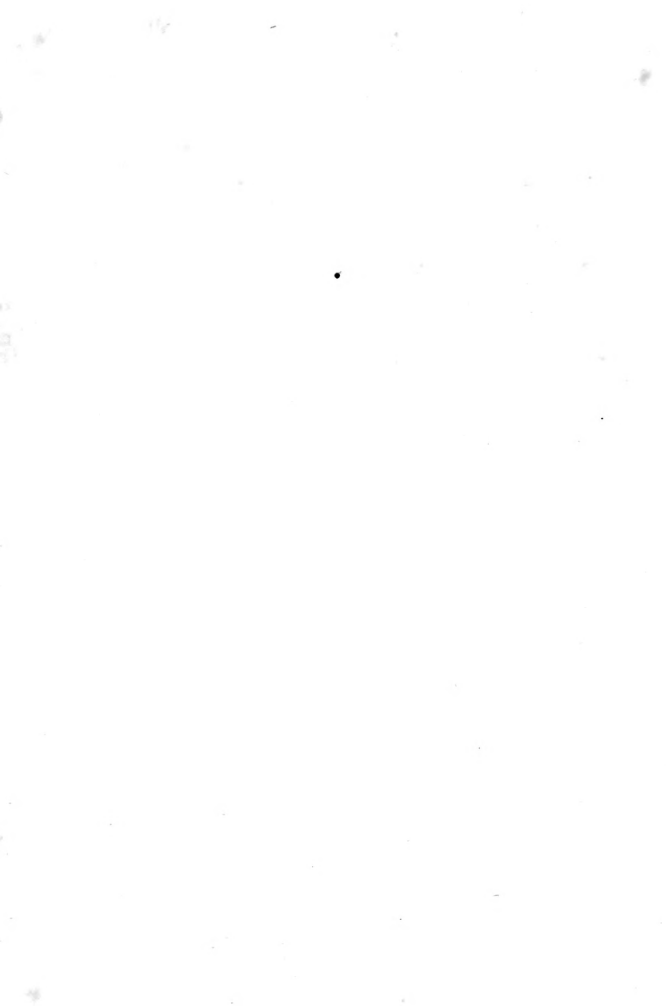




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GRAMMAR
OF
THE LANGUAGE
OF
THE LENNI LENAPE OR DELAWARE
INDIANS.

BY DAVID ZEISBERGER.

vi

TRANSLATED FROM THE GERMAN MANUSCRIPT OF THE AUTHOR BY
PETER STEPHEN DU PONCEAU.

With a Preface and Notes by the Translator.

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GRAMMAR
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The Translator's Preface.

THE astonishing progress which the comparative science of languages has made within the last thirty years is not among the least important of the many wonders which the present age has produced. The first strong impulse was given towards the close of the last century by the publication of the *Comparative Vocabulary**, compiled by professor Pallas, under the direction of the empress Catharine of Russia; a work indeed better conceived than executed, but which nevertheless has been and still is of great use to the learned, in the prosecution of philological studies. This work, which was left incomplete, being confined to the languages of Europe and Asia†, was followed in this country

* *Linguarum totius orbis vocabularia comparativa, augustissimæ curâ collecta.* Petrop. 1786—1787, 4to.

† The empress, wishing her work to be completed, committed it to M. Theodore Jankiewitsch de Miriewo, with a view, it is presumed, that he should merely add to the European and Asiatic words which Pal-

by Dr B. S. Barton's "New Views of the Origin of the Tribes and Nations of America." The object of the learned author at first was to supply the deficiency of the great philological monument which the empress Catharine had begun as far as related to the languages of America. Happy would it have been if he had not suffered his imagination to draw him away from that simple but highly useful design! But he conceived that by comparing the American with the Asiatic languages he could prove the origin of our Indians from the nations which inhabit the opposite coast of Asia; and thus he sacrificed the real advantage of science to the pursuit of a favourite theory. He has nevertheless brought together, in a comparative view, fifty-two select words in about thirty or forty of our aboriginal idioms; by which he has shewn, that he might, if he pleased, have completed professor Pallas's Vocabulary, as far as it could have been done at that period, when we had not the means that have been obtained since. His was the first attempt to collect and compare to some extent* specimens of our Indian lan-

las had given the corresponding terms in the African and American languages. But M. Jankiewitsch took upon himself to alter the whole plan of Pallas's work, and, instead of pursuing the original system, which was to give the same Russian word in the different languages in due succession, he made an alphabetical catalogue of exotic words, which he explained into Russian, and in which he mixed all nations and languages together, with a view to shew how the same sounds received different meanings in different idioms. The empress was displeased, and the edition was suppressed. A few copies, however, have gone abroad, one of which is in the library of the American Philosophical Society.

M. Jankiewitch did wrong in not following the plan of his predecessor, whose work he thus left incomplete, when its completion was the very object which was entrusted to his care. He should first have executed his task: he might afterwards have published a vocabulary on his own system, which would have been a useful counterpart to the other. Indeed these two parts seem essential to a good comparative vocabulary, precisely as in a dictionary of two languages there must be a part beginning with each and explaining the words of each into the other.

* Relandus, in the third volume of his dissertations, published vocabularies of nine American languages, extracted from different authors. They are the Brazilian, Chilese, Peruvian, Poconchi, Caribbee, Mexican, Massachusetts which he calls Virginian, Algonkin, and Huron.

guages, and as-such it is useful to philologists and entitled to respect.

The next performance that appeared on a comprehensive scale on the subject of languages was the *MITHRIDATES*, the glory of our science. I have spoken of it at large in my Report to the Historical Committee, made in the year 1819, on the progress then made in the investigation committed to me respecting the character and grammatical forms of the languages of the American Indian*. Excellent as the *Mithridates* was at the time when it was published, such is the progress which the philological science has made since that period, that it would require to be almost entirely written anew. But VATER is no more, and who will venture to assume his vacant place†?

About the same time appeared at Madrid, in six octavo volumes, "A catalogue of all the known languages, classed according to the diversity of their idioms and dialects," by the Abbé Don Lorenzo Hervás‡. It had been before published in Italian at Cesena, in the Roman states, as part of a great encyclopedical performance, by the same author, entitled "An idea of the universe," in 21 volumes quarto. The five last volumes (except the 17th which treats of the arithmetic of nations) relate exclusively to languages. The 17th volume contains the catalogue above mentioned. The 18th is a treatise on the origin, formation, mechanism, and harmony of languages. The 19th is entitled "A polyglot vocabulary of more than one hundred and fifty languages." And lastly, the 21st volume is a practical essay on languages, with prolegomena, and the Lord's prayer in more than three hundred languages and dialects§. It is probable that the Spanish translation, though it would seem that it only bears the title of the 17th volume in the Italian, con-

* Historical Transactions, Vol. I. p. xix.

† Professor Vater died at Halle on the 16th of March 1826.

‡ Discours sur l'Etude Philosophique des Langues, par M. de Volney, p. 31.

§ Eichhorn, Geschichte der neuen Sprachkunde, Vol. I. p. 31.

tains all the philological treatises of the author, or at least a great part of them. As, however, neither the original nor the translation have, to my knowledge, made their way into this country, I can not say any thing more upon the subject, nor can I form a judgment of the merits of the work itself: all I can say is, that it does not appear to have been written on the same plan with the Mithridates*, whose authors, however, have occasionally availed themselves of its contents, but always with due acknowledgment.

Since that period nothing has appeared, as far as I know, in Europe or elsewhere, embracing the whole science of languages; and indeed the works which I have cited cannot be said to be entitled to be so considered; for the Comparative Vocabulary is purely etymological, and the Mithridates, although it takes in a much wider scope and gives a view of the structure and grammatical forms of the different languages, is in an important point entirely deficient, being confined exclusively to oral language, while the various modes by which nations express their thoughts in writing are a no less interesting part of the philological science. I have heard of an Ethnographical Atlas by M. Balbi, which has lately appeared at Paris, containing a description of the world geographically divided by languages

* The title of this work in Italian is *Idea dell' Universo*, Cesena, 1778—1787, 21 vols, quarto.

The 17th volume is entitled *Catalogo delle lingue conosciute, e notizia delle loro affinità e diversità*, 1784. The 18th, *Origine, formazione, meccanismo, ed armonia degli idiomi*, 1785. The 19th, *Aritmetica delle nozioni e divisione del tempo fra gl'orientali*, 1786. The 20th, *Vocabulario poliglotta con prolegomeni sopra più di 150 lingue*. And the 21st, *Saggio pratico delle lingue, con prolegomeni, e una raccolta di orazioni domenicali in più de trecento lingue e dialetti*, 1787. The exotic words are all written in Roman characters.

As some of the public libraries of this country may wish to become possessed of this work or some of its parts, these titles are given in order to facilitate the means of obtaining them. I have not the Spanish title of the Madrid translation. The 1st volume was published in 1800, and the 6th and last in 1806. Volney, *Discours sur l'étude philosophique des langues*, Paris, 1821.

and dialects. The late M. Malte Brun, in a review to which he affixed his name*, spoke favourably of this performance. If well executed, it will afford considerable aid to the learned.

It is very doubtful whether philology has yet reached that degree of advancement that will allow of its various parts being methodized and reduced to a general system. There are yet, perhaps, too many unsettled opinions to be fixed, too many prejudices to be dispelled, before we can take a clear, distinct, and comprehensive view of the various modes by which mankind communicate their perceptions and ideas to each other, through the medium of the senses, and trace with a steady eye their origin and progress. New and important facts are daily exhibited to us by the unwearied labours of learned men, which overthrow long established theories and turn in a great measure the current of our ideas. By means of the light afforded in the works of Morrison, Marshman, Abel Remusat, and De Guignes, we have acquired a clear conception of the nature and character of the writing of the Chinese, about which so many fables have been disseminated by missionaries and others, who echoed the boastings of the literati of that country†. We no longer believe it to be an original written language, unconnected

* Journal des Débats, 1st December 1826.

† Les caractères chinois sont signes immédiats des idées qu'ils expriment. On dirait que cette écriture aurait été inventée par des muets qui ignorent l'usage des paroles. Nous pouvons comparer les caractères qui la composent avec nos chiffres numériques, avec les signes algébriques qui expriment les rapports dans nos livres de mathématiques, &c. Que l'on présente une démonstration de géométrie exprimée en caractères algébriques aux yeux de dix mathématiciens de pays différents; ils entendront la même chose: néanmoins ces dix hommes sont supposés parler des langues différentes, et ils ne comprendront rien aux termes par lesquels ils exprimeront ces idées en parlant. C'est la même chose à la Chine; l'écriture est non seulement commune à tous les peuples de ce grand pays, qui parlent des dialectes très différents, mais encore aux japonais, aux tonquinois, et aux cochinchinois, dont les langues sont totalement distinguées du chinois.—*Reflexions sur les principes généraux de l'art d'écrire*, &c. par M. Fréret, in the Memoirs of the Academy of Inscriptions and Belles Lettres, Vol. VI. p. 609.

with and independent of speech, conveying ideas immediately to the mind, and which may be read in all the different idioms of the earth. Philology has taught us the impossibility of the existence of such a cosmopolite writing. The important discoveries of M. Champollion the younger* have also drawn aside the mystic veil which concealed the real character of the writing of the ancient Egyptians; he has shewn it beyond all controversy to be chiefly alphabetical, with some auxiliary abbreviations of the hieroglyphic kind, such as we use in our almanacs to represent the sun, the moon, and other planets, and the signs of the zodiac, and in our books of mathematics to express certain words which often recur in the science. From all these lights it seems to result, that a purely ideographical system of writing is a creature of the imagination, and cannot exist any where but for very limited purposes. The paintings of the Mexicans, as they are called, remain to be investigated, in order to fix our ideas on this interesting subject. This task ought properly to belong to the learned societies and individuals of this continent, who, it is to be hoped, will emulate those of the old world in prosecuting researches so interesting to the philological science†. In this pursuit the method which M. Champollion has followed of making the oral language subservient to the study of the written characters cannot be too strongly recommended; for it is by audible sounds that the ideas of

* *Précis du système hiéroglyphique des anciens égyptiens*, par M. Champollion le jeune, Paris, 1824. 1 Vol. 8vo, 410 pp. with a volume of plates.

† It is now very difficult to procure original specimens of the Mexican paintings; the government of that country having lately established a museum in their capital where all that can be collected are to be preserved, and taken measures to prevent any being exported to foreign countries. Our learned associate, Mr Poinsett, minister to that republic not only of our government but of science, gives us reason to hope that correct fac similes can be obtained, by means of which this study may be pursued to a certain extent; but certainly not with the same advantage as in the city of Mexico, where the ancient language is still in use, and where a large collection of written monuments will be at all times accessible.

mankind are embodied, and acquire an outward form to the ear and an inward form to the mind; while writing is but a secondary mode of communication, much more limited in its objects and use, and which is in necessary connection with the oral signs of ideas. It seems idle at this day to talk of a written language, entirely independent of speech, and unconnected with it. There is little reason to doubt but that such a connection will be discovered in the Mexican writing, as it has been in the Egyptian and Chinese.

Auxiliary to these vast labours, Europe has produced, since the beginning of the present century, a great number of grammars and dictionaries of languages, which till then were little known, and some of them not at all*. Several of those which had been composed by the catholic missionaries, and either never published or printed solely for the use of the missions, have been drawn forth from their recesses, and published with learned notes and additions. Among them we remark the Chinese dictionary of Father Basil de Glemona never before printed, which was published at Paris by M. de Guignes, in the year 1813, by order of the emperor Napoleon, in a large folio volume of 1114 pages, with a supplement by M. Klaproth, and the Japanese grammar of Father Rodriguez translated into French and printed at Paris by M. Landresse with valuable additions by M. Abel Remusat and a supplement by baron W. Humboldt†. The Asiatic Society of Calcutta are prosecuting their learned

* Several excellent grammars have also been published of languages already known, as the Arabic, Hebrew, &c. among which are remarked those of Gesenius, Silvestre de Sacy, and several other eminent philologists. The Arabic grammar of the latter is particularly esteemed. As an orientalist and a writer on general grammar, M. de Sacy enjoys a high and justly acquired reputation.

† Elements de la Grammaire Japonaise, par le P. Rodriguez. Traduit du Portugais sur le MS. de la Bibliothèque du Roi, et collationné avec la Grammaire publiée par le même à Nangasaki en 1604. Par M. C. Landresse. Précédé d'une explication des Syllabaires Japonais, avec deux Planches. Par M. Abel Remusat. Paris, 1825.

Supplément à la Grammaire Japonaise du P. Rodriguez, &c. Par M. le Baron G. de Humboldt. Paris, 1826.

labours, which have thrown much light on the languages of hither and farther India. A society established at Paris since 1822 emulates their exertions, and its numerous publications are highly valuable: among these we cannot help noticing the learned and interesting essay of Mess. Burnouf and Lassen, on the Pali or Bali, the sacred language of the peninsula beyond the Ganges*. The *Journal Asiatique*, published by that Society, of which nine volumes have already appeared, and the tenth will be completed in June next, is full of instructive matter concerning the languages of Asia. The same may be said of the *Mélanges Asiatiques* of M. Remusat†, and the *Mémoires relatifs à l'Asie* of M. Klaproth‡. The *Asia Polyglotta* of the latter is a work of great merit§.

There is also in London, as we are informed, an Asiatic Society lately established, but their memoirs have not yet reached us.

It is said that the sacred scriptures, or parts of them, have been translated into one hundred and fifty different languages or dialects by the exertions of the British, Russian, and American Bible Societies. The christian missionaries of different sects and countries, and the European and American navigators and travellers, have immensely increased our stock of vocabularies and other specimens of languages hitherto unknown. Among the latter we are bound to notice lieutenant John White of the United States navy, who brought to this country, from Cochin China, a comparative vocabulary of the Chinese and Cochin Chi-

* *Essai sur le Pali, ou langue sacrée de la presqu'île au delà du Gange*, avec 6 planches. Par E. Burnouf & Chr. Lassen. Paris, 1826.

† *Mélanges Asiatiques, ou choix de morceaux de critique relatifs aux religions, aux sciences, &c. des nations orientales*. Par M. Abel Remusat, 2 vols, 8vo. Paris, 1815.

‡ *Mémoires relatifs à l'Asie, contenant des recherches historiques, géographiques, et philologiques sur les peuples de l'orient*. Par M. J. Klaproth. 2 vols, 8vo. Paris, 1824—1826.

§ *Asia Polyglotta von Julius Klaproth*. 1 vol. quarto, with an atlas of languages, folio. Paris, 1823.

nese languages, which he has deposited in the Marine East India Company's Museum at Salem in Massachusetts, an extract from which is subjoined to the History of his Voyage to the China Sea*. It is hoped that the Boston Academy of Arts and Sciences will cause the whole to be published in their valuable Transactions. It will be interesting not only to the learned of this country, but also to those of Europe; as it not only shews the degree of affinity in the idioms of the two nations, Chinese and Cochin Chinese, but also in what manner the characters of the former are employed to represent the words of the latter, when they differ in sound or in sense: It proves to demonstration that the Chinese characters cannot be read alike in every language; not even in those which have the greatest resemblance to that of China and may be considered in a measure as Chinese dialects.

Thus learned and industrious men are collecting in all parts of the world the valuable materials out of which is to be erected the splendid edifice of *Universal Philology*. Various attempts have been made to reduce this science into a body of doctrine, but none has completely succeeded, because the facts on which it rests have not yet been sufficiently ascertained. Innumerable works have been written on the origin of language, while the greatest number of the idioms of the earth were entirely unknown. Theories have been accumulated instead of facts, every one of which had its day until superseded by some newer and more fashionable system. Now and then some gifted men pierced through the cloud of darkness by the mere force of their intuitive genius,

* History of a Voyage to the China Seas. By John White, Lieutenant in the U. S. Navy. Boston. Wells & Lilly. 1823.

This book has been since reprinted in London. But the booksellers, probably for want of Chinese characters, have left out of their edition all that relates to the Cochin Chinese language. Thus in our American edition of Barrow's Travels in China, the specimens of Tartar characters have been omitted, because the booksellers did not think it expedient to have them cast or engraved. In this manner trade prospers at the expense of science.

and their writings have not a little contributed to the advancement of knowledge. Among those we must place in the first rank the illustrious president De Brosses, whose excellent treatise on the mechanical formation of language* contains more correct reasoning than any other work on the same subject. Nor can I pass over in silence the lights that are diffused through the *Elements of Ideology* of our venerated associate Destutt Tracy†, so fruitful of important principles that still remain to be applied to various unsettled points of our science. But, with these helps and many others that could be mentioned, we are not yet prepared for a general elementary treatise on philology taken in its whole extent: more facts are yet to be collected, and inveterate theories submitted to the test of truth, before this great work can be undertaken with hopes of success.

Philology in fact, in the sense in which I wish to be understood, is of immense extent. It not only embraces oral language in all its varieties, but also writing and all the signs by means of which ideas are communicated through the organs of sight. The language of signs which the deaf and dumb make use of is alone a science. But setting these aside, and confining ourselves to speech properly so called, we find in that alone a boundless field of inquiry. We are arrested in the outset by the unnumbered languages and dialects which are spread over the surface of the earth, of which a very few only can be acquired by any individual. But philology comprehends them all, it obliges us to class and compare them with each other, for which we have no other aid than the knowledge more or less perfect of a few, and a superficial view of the rest. The philologist must learn to catch the prominent traits by which the different modes of speech are distinguished,

* *Traité de la formation mécanique des langues et des principes physiques de l'étymologie*, 2 vols, 12mo. Paris, An IX.

† *Elements d'idéologie*, par A. L. C. Destutt Tracy, Sénateur, 3 vols, 8vo. Paris, 1804—1805.

and for that must trust to the labours of others in the shape of grammars, dictionaries, vocabularies, and other works of detail. This is enough to occupy a whole life. But it is not all. The single branch of philology which relates to oral languages has its subdivisions, each of which may be considered as a separate science: There is **PHONOLOGY**, which teaches us to distinguish the various sounds produced by the human voice, with their tones, accents, and inflections, to analyze, class, and compare them with each other, and represent them, as much as possible, by visible signs*; **ETYMOLOGY**, or the knowledge of those constituent parts of language that we call *words*, by means of which we are enabled to trace the affinities of the different idioms of the earth, and the filiation of the numerous races and families of men who inhabit it; and lastly, **IDEOLOGY**, or the comparative study of the grammatical forms and idiomatic construction of languages, by which we are taught to analyze and distinguish the different shapes in which ideas combine themselves in order to fix perceptions in our minds, and transmit them to those of others; while we observe with wonder the effects of that tendency to order and method and that natural logic which God has implanted in the mind of every man. A considerable time must elapse before we shall have collected a sufficiency of facts to enable us to generalize to a certain extent our ideas on these various subjects, the attempting of which too soon has hitherto been the great error of philologists. It is astonishing to see what efforts have been made by men of superior as well as those of inferior talents, to discover the origin of human speech, to trace an original or primitive language in those which now exist, to invent a universal or philosophical idiom, a universal grammar, a universal alphabet, and so many other *universals*, while the *particulars* are yet to be learned.

* I have treated of this subject separately, merely in its application to the English language, in the first volume of the present series of these Transactions, p. 228. A reference to that essay will shew the immense extent of this branch of the philological science.

When we find such men as Court de Gebelin, Bishop Wilkins, Maupertuis, Rousseau, Adam Smith, and so many others, seriously employed in the pursuit of those unattainable objects, we can but lament the disposition of the human mind to transgress the bounds which Eternal Wisdom has prescribed to human knowledge and human power.

If philology had no other object than to promote and facilitate the intercourse between nations, and make men better acquainted with the globe they inhabit, it would be well worth all the trouble and labour that may be bestowed upon it. What further results it may produce, useful or interesting to mankind, it is impossible to foretel. Thus much is certain, that no science more powerfully excites that desire of knowledge which is inherent in our nature, and which, no doubt, was given to us by the Almighty for wise purposes.

Moved by these considerations, the American Philosophical Society have thought it incumbent upon them to add to the mass of facts which are accumulating on all sides, by the publication of this grammar. While the languages of Asia occupy the attention of the philologists of Europe, light is expected from this quarter to be shed on those of our own continent. This Society was the first to discover and make known to the world the remarkable character which pervades, as far as they are yet known, the aboriginal languages of America, from Greenland to Cape Horn. In the period of seven years which has elapsed since the publication of the Report presented to their Historical Committee in 1819*, all the observations which have been made on Indian languages, at that time unknown, have confirmed their theory, if theory it can be called, which is no more than the general result of a multitude of facts collected with care. This result has shewn that the astonishing variety of forms of human speech which exists in the eastern hemisphere is not to be found in

* Transactions of the Historical and Literary Committee of the American Philosophical Society, vol. 1. Philadelphia, 1819.

the western. Here we find no monosyllabic language like the Chinese*, and its cognate idioms; no analytical languages like those of the north of Europe, with their numerous expletive and auxiliary monosyllables; no such contrast is exhibited as that which is so striking to the most superficial observer, between the complication of the forms of the Basque language and the comparative simplicity of those of its neighbours the French and Spanish; but a uniform system, with such differences only as constitute varieties in natural objects, seems to pervade them all, and this *genus* of human languages has been called *polysynthetic*, from the numerous combinations of ideas which it presents in the form of words. It has also been shewn that the American languages are rich in words and regular in their forms, and that they do not yield in those respects to any other idiom. These facts have attracted the attention of the learned in Europe, as well as in this country; but they have not been able entirely to remove the prejudices that have been so long entertained against the languages of savage nations. The pride of civilization is reluctant to admit facts like these in their utmost extent, because they shew how little philosophy and science have to do with the formation of language. A vague idea still prevails that the idioms of barbarous tribes must be greatly inferior to those of civilized nations, and reasons are industriously sought for to prove that inferiority, not only in point of cultivation, which would readily be admitted, but also to shew that their organization is comparatively imperfect. Thus a learned member of the Berlin Acade-

* By a *monosyllabic* language, I do not mean one every word of which consists of a single syllable, but one of which every syllable is a complete word. The learned M. Remusat has satisfactorily proved in his *Mélanges Asiatiques*, vol. 2, p. 47, and in the third volume of the *Mémoires de l'Orient*, that the Chinese language is not monosyllabic in the first of these senses; but at the same time, I think it cannot be denied that it is so in the second, its polysyllabic words being formed by the junction of two or more vocables, each consisting only of one syllable, in the same manner as our compound English words *welcome*, *welfare*, &c. There may be a few exceptions; but they prove nothing against the general rule.

my of Sciences, in an ingenious and profound dissertation on the forms of languages*, while he admits that those of the American Indians are rich, methodical, and artificial in their structure, yet will not allow them to possess what he calls genuine grammatical forms (*æchte formen*), because, says he, their words are not inflected like those of the Greek, Latin, and Sanscrit, but are formed by a different process, which he calls *agglutination*, and on that supposition, he assigns to them an inferior rank in the scale of languages, considered in the point of view of their capacity to aid the development of ideas. That such prejudices should exist among men who have deservedly acquired an eminent reputation for science is much to be regretted; and it is particularly with a view to remove them from the minds of such men, that this grammar is published. The learned baron will, I hope, recognize in the conjugations of the Delaware verbs those inflected forms which he justly admires, and he will find that the process which he is pleased to call *agglutination*, is not the only one which our Indians employ in the combination of their ideas and the formation of their words.

But it is not in Europe alone that we find persons disposed to disparage every thing that belongs to the American Indians. The same spirit prevails, I am sorry to say in a much higher degree, among many in this country, particularly those who inhabit our frontier settlements, where causes of difference too often arise between the two races. This feeling, when once entertained, knows no bounds, and men, in other respects gifted with judgment and talents, feel its influence unperceived. I have been led into this observation by a well written and otherwise interesting article on the Indians and their languages, which appeared in the *North American Review* for January, 1826, the anonymous author

* Ueber das Entstehen der grammatischen Formen, und ihren Einfluss auf die Ideen Entwicklung. Von Baron Wilhelm von Humboldt. Published in the Transactions of the Berlin Academy of Sciences for the year 1822. Historical and Philological Class, p. 401.

of which labours hard to depreciate the unfortunate Indians, and make them appear the most stupid as well as the most barbarous race of men, and their languages of course as corresponding with that degraded character. It is a matter of regret that this writer should have been carried so far away by his prejudices, as to charge the venerable Heckewelder, who resided nearly forty years as a missionary among the Delaware Indians, not only with ignorance of their language, but with fabricating Delaware words, in order to suit a particular purpose*. This is carrying too far the maxim *nul-lius in verba*, and the reviewer who ventures so much ought first to have convinced his readers that he was himself perfectly acquainted with the Delaware language, while, on the contrary, after mentioning a few of Mr Heckewelder's substantives, the sounds of which it seems are not pleasing to his ears, he exclaims in disgust, "Pronounce these who can; we eschew the task." This strong expression of an unpleasant feeling is not natural to one who is conversant with a particular idiom: such a one, besides, must be presumed to be in some degree familiar with its sounds, and to be able, at least, to articulate them.

The reviewer that I speak of pays no greater respect to Mr Zeisberger, the author of this grammar. If he does not expressly charge him with forgery, he at least tries to make it appear that he did not know the language on which he wrote. In this grammar, in the conjugation of the causative form of the verb *wulamallsin*, to be happy, will be found the participle present *wulamalessohaluwed*, he who makes happy, which in the transitive form is changed into *wulamalessohalid*, he who makes *me* happy, and this last word, taking the vocative termination *an*, becomes *wulamalessohalian*, O thou who makest me happy! The reviewer is pleased (p. 75.) to turn this beautiful grammatical form into ridicule, and expressly denies there being such a one in the language.

* This word (*elumiangellatschik*) has been evidently formed to meet the case, and formed on erroneous principles. N. A. Review, p. 76.

Among other reasons equally unsatisfactory, he objects that the pronoun *who* or its elements are not to be found in the composition of the word; as if this pronoun could not be understood, as it is in the participial forms of all languages, when used as substantives. Thus the Latin participle *amans* may be translated he who loves. *ille qui amat*, and yet, not a trace of the pronoun *qui* is found in it. In the English language the participle present is not generally employed in a substantive sense, therefore the word *loving* can not be translated by he who loves, but the meaning of the noun substantive *lover* may be thus rendered, and the participle past *beloved* is often used in that sense, as *the beloved*, he who is beloved, the pronoun *who* being understood. But the reviewer goes farther, and pretends that there is no word in *any* Indian language answering to our pronoun *who**. Be it so; but the idea which it conveys certainly exists in the minds of the Indians, and therefore there is the greater necessity for words in which that idea may be comprehended when it cannot be separately expressed. These specimens are sufficient to give an idea of the reviewer's course of reasoning, nor do the limits of this preface allow me to pursue it farther.

It is difficult to know to what Indian language this gentleman's attention has been particularly directed. If we are to judge from his numerous specimens of Indian phrases, he should be equally familiar with the idioms of the Delawares, Chippeways, Sioux, Kickapoos, Sacs and Foxes, Potowatomies, Wyandots, and Shawanese, in all which he furnishes us with sentences, without any apparent object than to show that those languages are poor and illy constructed. Our author, Mr Zeisberger, did not pretend to so much knowledge; the Delaware and the Onondago were all he professed to know, and he proved the justice of his claim, by a dictionary of the

* On the contrary, the pronoun *who* has an equivalent in every Indian language that I know of: Delaware, *auwen* (see this grammar); Onondago, *schu. schune schung, schunahote* (Zeisberger's Dictionary); Menomonie, *owa*; Dahcota or Sioux, *tuaa*, &c. &c.

one, and grammars of both. Mr Heckewelder pretended only to know the Delaware, and his correspondence with our Historical Committee, in the first volume of their Transactions, appears sufficient to support his pretensions. Both these gentlemen spent the greatest part of their lives among the Indians on whose languages they wrote; while the anonymous reviewer does not tell us that he ever resided with any of them. If he derived his information from Indian traders and interpreters, he is not probably aware that they are not the proper sources from which the knowledge of the grammar of those languages is to be obtained; they do not pretend to be men of science, and it is a well known fact that even Indians, who are much in the habit of conversing with white men, will adapt their forms as much as possible to the construction of our own language, expecting thereby to be better understood. It is thus that we often speak broken English, when addressing foreigners, and that nurses will lisp when speaking to children; but it is not so that Indian orators express themselves when addressing their tribes on important subjects.

I should not have taken notice of this anonymous publication, but that the high character and extensive circulation of the North American Review, in which it would seem that it was inadvertently inserted, made it incumbent upon me to say something to counteract the effect of assertions so boldly made, and therefore calculated to make an impression on those who have not leisure to investigate the subject. It is but lately that the forms of the languages of the American Indians have begun to attract attention; I am satisfied that the more they are known, the greater astonishment they will excite in unprejudiced minds. In the mean time we must expect that ancient prepossessions will have their way, and that *à priori* reasoners will not see their favourite theories disturbed without a struggle; but facts are stubborn, and their evidence must at last prevail.

The most curious thing, undoubtedly, that exists in the languages of the Indians, is the manner in which they com-

pound their words. It was first observed by Egede in his account of Greenland, and Mr Heckewelder explains it at large in the eighteenth letter of his correspondence*. By this means, says governor Colden, speaking of the Iroquois, these nations can increase the number of their words to any extent. None of the languages of the old world that we know of appear to possess this prerogative: a multitude of ideas are combined together, by a process which may be called *agglutination*, if the term be found agreeable, but which, whatever name it may receive, is not the less a subject of real wonder to the inquiring philologist. I have not space to give here many examples of this manner which the Indians have of combining several ideas together into one locution. I must therefore refer the reader to those adduced by Egede and by Mr Heckewelder, in the above cited passage of his correspondence. I shall, however, select a word from the Delaware language, which will convey a clear idea of the mode of formation of all others of the same kind. I have chosen this word for the sake of its euphony, to which even the most delicate Italian ear will not be disposed to object. When a Delaware woman is playing with a little dog or cat, or some other young animal, she will often say to it *kuligatschis!* which I would translate into English, *give me your pretty little paw*, or *what a pretty little paw you have!* This word is compounded in the following manner:

K is the inseparable pronoun of the second person, and may be rendered by *thou* or *thy*, according to the context.

Uli (pronounced *oolee*) is part of the word *wulit*, which signifies handsome or pretty. It has also other meanings not necessary to be here specified.

Gat is part of the word *wichgat*, which signifies a leg or paw.

Schis is a diminutive termination, and conveys the idea of littleness.

* Hist. Trans. p. 405.

Thus in one word the Indian woman says to the animal, *Thy pretty little paw!* and according to the tone in which she speaks, and the gestures which she makes, either calls upon it to present its foot, or simply expresses her fondling admiration. In the same manner *Pilape*, a youth, is formed from *Pilsit*, chaste, innocent, and *Lenape*, a man*. It is difficult to find a more elegant combination of ideas in a single word of any existing idiom.

I do not know of any language out of this part of the world in which words are compounded in this manner. The process consists in putting together portions of different words, so as to awaken at the same time in the mind of the hearer the various ideas which they separately express. There are probably principles or rules pointing out the particular parts that are to be selected in order to form the compound locution. Sometimes a whole syllable, and perhaps more; sometimes a single sound, or, as we would call it, a single letter: to discover those rules would require a great proficiency in the language, and at the same time a very sound discriminating mind; qualities which are seldom found united; perhaps also the ear, an *Indian* ear, is the guide which is generally followed; but the ear has also its rules, to which the mind imperceptibly conforms: however it may be, this is an interesting fact in the natural history of human language, justly entitled to the attention of philologists.

This is not the only manner in which the American Indians combine their ideas into words. They also have many of the forms of the languages which we so much admire, the Latin, Greek, Sanscrit, Slavonic, &c. mixed with others peculiarly their own. Their conjugations are as regular as those of any language that we know; and for the proof of this I need only to refer to the numerous paradigms of Delaware verbs that are contained in this grammar, in which will be found the justly admired in-

* MS. letter of Mr Heckewelder, 22d of October 1818.

flections of the languages of ancient Europe. Although they do not appear to have the numerous tenses which the Greek boasts of, they are not, however, deficient in the expression of the relations of the present, past, and future to each other. There is no shade of idea in respect to the time, place, and manner of action which an Indian verb cannot express, and the modes of expression which they make use of for those purposes are so numerous, that if they were to be considered as parts of the conjugation of each verb, one single paradigm might fill a volume. Thus *n'mitzi* signifies I eat, in a general sense, and *n'mamitzi*. I am eating at this moment. Each of these verbs is separately conjugated in all its forms.

Indeed, the multitude of ideas which in the Indian languages are combined with the verb has justly attracted the attention of the learned in all parts of the world. It is not their transitive conjugations expressing at the same time the idea of the person acting, and that acted upon, that have excited so much astonishment. They are found also, though not with the same rich variety of forms, in the Hebrew and other oriental languages. But when two verbs with intermediate ideas are combined together into one, as in the Delaware *n'schिंगiwipoma*, I do not like to eat with him*, which the Abbé Molina also declares to exist in the idiom of Chili†; there is sufficient cause to wonder, particularly when we compare the complication of these languages with the simplicity of the Chinese and its kindred dialects in the ancient world. Whence can have arisen such a marked diversity in the forms of human speech?

Nor is it only with the verbs that accessory ideas are so curiously combined in the Indian languages; it is so likewise with the other parts of speech. Take the adverb for instance. The abstract idea of time is frequently annexed to it. Thus if the Delawares mean to say, If you do not return,

* Hist. Trans. p. xxvi.

† *Iduancloclavin*, I do not wish to eat with him." Hist. of Chili. Append. on the Chilian Language.

they will express it by *mattatsch gluppiweque*, which may be thus construed :

Matta is the negative adverb *no* ; *tsch* is the sign of the future, with which the adverb is inflected ; *gluppiweque* is the second person of the plural number of the present tense of the subjunctive mood of the verb *gluppiechton*, 'To turn about or return. In this manner every idea meant to be conveyed by this sentence is clearly understood. The subjunctive mood shews the uncertainty of the action, and the sign of the future tense coupled with the adverb points to a time not yet come when it may or may not take place. The Latin phrase *nisi veneris* expresses all these meanings ; but the English *If you do not come*, and the French *Si vous ne venez pas*, have by no means the same elegant precision. The idea which in Delaware and Latin the subjunctive form directly conveys is left to be gathered in the English and French from the words *if* and *si*, and there is nothing else to point out the futurity of the action. And where the two former languages express every thing with two words, each of the latter requires five, which yet represent a smaller number of ideas. To which of these grammatical forms is the epithet *barbarous* to be applied ?

This very cursory view of the general structure of the Indian languages, exemplified by the Delaware, will at least convince the reader that a considerable degree of art and method has presided over their formation. Whether this astonishing fact is to be considered as a proof (as many are inclined to believe) that this continent was formerly inhabited by a civilized race of men, or whether it is not more natural to suppose that the Almighty Creator has endowed mankind with a natural logic which leads them, as it were, by instinct, to such methods in the formation of their idioms as are best calculated to facilitate their use, I shall not at present inquire ; I do not, however, hesitate to say, that the bias of my mind is in favour of the latter supposition ; because no language has yet been discovered, either among savage or polished nations, which was not governed by rules

and principles which nature alone could dictate, and human science never could have imagined. Various attempts have been made towards the formation of a philosophical language; none of them has ever gone beyond the imitation of those which were previously known; neither Leibnitz nor Bishop Wilkins, neither Monboddo nor De Brosses, nor any of those illustrious philosophers who have written so much on the origin and formation of languages, could have discovered *à priori* the curious combinations by which the American Indians form their words; nor the manner in which they associate with the verb such an immense number of accessory ideas; we are therefore compelled, when endeavouring to account for the variety of modes in which men represent their perceptions through the organs of speech, to abandon all vain theories, and look up only to nature and nature's God.

I have been led into these preliminary observations farther than I expected; I feel that I have been insensibly drawn beyond the legitimate bounds of a preface; it is, however, necessary that I should say something of this grammar and of its author.

The Reverend David Zeisberger was a native of Moravia, where he was born in the year 1721. He was educated at Herrnhut in the principles of the religion of the United Brethren. At the age of seventeen he came to this country, and landed in Georgia, where his co-religionists had begun some settlements. Thence he came to Pennsylvania. In the year 1746, (being twenty five years of age) he was sent out as a missionary to the North American Indians, in which employment he continued, with few and short intervals, until his death, which happened in the year 1808. He died at Goshen, in the state of Ohio, at the advanced age of eighty-seven years.

Thus this venerable missionary resided upwards of sixty years among the Indians of this country, preaching the gospel to them in their native idioms. In this manner he acquired several of their languages; but was particularly

skilled in the Onondago (an Iroquois dialect) and the Lenni Lenape or Delaware. On the former he wrote three grammars, two in German* and the other in English†, and a dictionary, German and Indian, consisting of seven volumes in quarto. These works, all in manuscript, are deposited in our Society's library.

Those on the Delaware, except this grammar, have been all printed. They consist of a copious spelling book in Delaware and English, of which two editions have been published‡, Sermons to Children in Delaware§, and a Collection of Hymns in the same language||, all which appeared in his life time. After his death his translation into Delaware of Lieberkuhn's Harmony of the Four Gospels¶ was given to the public by the care and at the expense of the Female Auxiliary Missionary Society at Bethlehem, aided by private subscribers, among whom the late Honourable Elias Boudinot of New Jersey was conspicuous.

The original manuscript of this grammar the author ordered by his will to remain deposited in the library of the United Brethren at Bethlehem, where it now is. In the

* Onondagoische Grammatica. MS. 4to, pp. 176; and a shorter one also in 4to, pp. 87.

† Essay of an Onondago Grammar, or a short introduction to learning the Onondago alias Maqua tongue. MS. 4to, pp. 67.

‡ Delaware and English Spelling Book, for the use of the Missions of the United Brethren. Philadelphia, 1776 and 1806. The second edition is much improved, and contains pp. 179, 12mo.

§ Ehelittonhenk li amemensak gischitak Elleniechsink, untshi David Zeisberger. Philadelphia, 1803, pp. 115, 12mo.

|| A Collection of Hymns for the use of the Christian Indians of the Mission of the United Brethren in America. Philadelphia, 1803, pp. 358, 12mo.

¶ These hymns are all in the metre of German poetry, and are to be sung to German tunes. It would have required more genius than falls to the common lot of man to have discovered a rhythm suited to the character of the language, and melodies adapted to it. Such diversified talents are seldom to be looked for in those who devote their lives to the conversion of savage nations.

¶ Elekup Nihillalquonk woak Pemauchsohalquonk Jesus Christ, seki ta lauchsitup wochgidhakamike. New York, 1821, pp. 222, 12mo.

year 1816, our late lamented associate, the Reverend John Heckewelder, having been requested to aid our Historical Committee in their investigation of the forms and structure of the Indian languages, was kind enough, with the permission of his superiors, to confide to them that valuable manuscript for their temporary use. The Committee ordered it to be translated into English; and I willingly undertook the task: various circumstances have hitherto prevented its appearance. Several learned men, however, both in Europe and in this country, having repeatedly expressed their wish to see it in print, its publication could no longer be delayed.

The reader must not expect to find here a philosophical grammar, as this was not made for the use of philosophers, but of young missionaries—its object was entirely practical. The author never dreamt that the theory of the Indian languages would ever become the subject of philosophical study. He has followed the usual divisions of the parts of speech; but has not endeavoured, like the Spanish American grammarians, to force the Indian forms of language into too close an analogy with our own. To a certain degree it is necessary to explain the forms of the Indian languages by those to which we are accustomed; to do otherwise would be following the old exploded method of teaching the Latin language by means of a grammar written entirely in Latin; at the same time, the peculiar forms of the new idiom ought to be pointed out in a clear and intelligible manner, and their principles analyzed so as to lay down their rules, when differing from our own, with the greatest possible perspicuity. It were to be wished that our author had devoted a chapter to the syntax and phraseology of the language; but that, I presume, he left to be acquired by practice. Upon the whole, however, I think his grammar the best that I have seen of an American dialect. It is copious and rich in examples, and his paradigms of the conjugations of Indian verbs are sufficiently numerous to give a correct idea of the manner in

which that part of speech is constructed. The personal verbs or transitions are fully and clearly explained. Indeed, it may be said that he has the merit of clearness throughout; a merit so very rare, that it deserves to be noticed. Those who before him have treated of Indian languages have either not always understood themselves, or not been very anxious to be understood by others. I do not even except the venerable Eliot, whose Grammar of the Language of the Massachusetts Indians is not free from obscurities; some of which the present one of its kindred dialect, the Delaware, will help to clear up.

The Indian words in this Grammar are to be pronounced according to the powers of the German alphabet, which Mr Zeisberger thought proper to adopt*. It has long been a desideratum in the philological science, that there should be a uniform mode of writing exotic words, in order to convey, as much as possible, the same idea of their sounds, at least to the learned, through the civilized world. But, independent of the numerous difficulties which naturally attend such a design, from the almost entire impossibility of conveying to the mind through the eye the idea of sounds which the ear never heard, an ill understood national pride makes every nation desire that their own alphabet should be chosen as the medium of communication. The least prejudiced on this subject insist at least on the Roman character being universally used. The celebrated Volney wished all the Oriental

* The translator has preserved the orthography of the original, except that he has substituted the letter *y* for the German *j*, because *y* has the same sound according to the English and German pronunciation. Also where the author has introduced the vowel *o* after *w*, in order to shew that the latter is to have the English and not the German sound, and so writes *woagan* to be pronounced *wagan*, the translator has suppressed the *o*, thinking it sufficient to give notice that *w* consonant is always to be pronounced as in English, whether it be followed by another consonant or by a vowel. In the former case a *sheva* or mute vowel is interposed between the two sounds: thus, *wdanis* (daughter) is pronounced *w'danis* and not *oo-danis*. Following the same principle, where the author writes *wiquoam* (a house) the translator writes *wikwam*, which is precisely the sound which Zeisberger meant to represent.

languages to be written in that character, and not only proposed a plan to that effect, but left a considerable legacy by his will to be employed in premiums to those who should suggest the best means of carrying it into execution. This shews how far a favourite idea may take hold of the mind of a man, however distinguished by his genius and talents.

It is not for those languages that have already an alphabet and an orthography of their own that a uniform mode of writing their words is desirable ; uniformity in this respect, even among the nations that use the same characters, is absolutely unattainable. All that is desired is a common mode of communicating the sounds of unwritten languages, in order to facilitate the comparison of their words and grammatical forms with each other with the greater exactness. To this object the powers of our English alphabet are not adequate ; because its vowel sounds are uncertain and a great part of them are represented by diphthongs. But most nations seem to think that their national honour is concerned in forcing their own orthography upon the learned world. Thus since the study of the Chinese language has become fashionable in Europe, the Portuguese mode of spelling Chinese words, to which all were before accustomed, has been entirely abandoned, and the English and French have each adopted the orthography of their own language ; so that it is sometimes difficult to recognize the same words in the grammars and dictionaries which they have respectively published.

In this country we are free from this prejudice ; therefore my learned friend Mr Pickering, with the liberality which characterizes an American man of science, has proposed a uniform mode of writing the words of our Indian languages*, which I am happy to find has been almost universally adopted by our Missionaries not only on this continent, but in the South Sea Islands. I am also informed that our go-

* An Essay on a uniform Orthography for the Indian Languages of North America. By John Pickering. Published at Boston in the Memoirs of the American Academy of Arts and Sciences, Vol. IV. p. 319.

vernment, who, it is reported and generally believed, are preparing to publish an important national work on the languages of the Indians who inhabit these United States on the model considerably improved of that of the empress Catherine, have recommended to the agents and other persons employed in collecting the materials to conform themselves as much as possible to the alphabet proposed by Mr Pickering. Thus America will have the honour of giving an example which it is to be hoped will be more generally followed.

This alphabet is entirely formed of our Roman characters. The vowel sounds are those of the German and Italian languages. The nasals are expressed by a comma or cedilla under each nasal vowel, after the Polish manner. The English *sh* is preserved, and its correlative *zh* is adopted for the sound of the French and Portuguese *j*. The compound consonant sounds are represented by their component signs, thus *ks*, *ksh*, *ts*, *tz*, &c. The Author has been careful not to introduce any new characters. Even the sound of the Greek *χ* and Spanish *jota* is expressed in the most usual manner by *kh*; and although there is a real difference between these two sounds, the one being *k*, and the other *g* aspirate, Mr Pickering did not think it necessary to appropriate to each a separate character, well knowing that approximation is all that can be reached, and that every attempt to distinguish nice differences of sound would eventually prove vain.

Thus, with a liberality which cannot be too much praised, Mr Pickering has selected among the various powers which the nations of Europe have given to the characters of the Roman alphabet those which best suited his purpose, without shewing favour or partiality to any country, and least to his own. His plan, moreover, is simple and easy of execution. If it is not the best that could possibly be devised, it is the one that is most likely to be certainly adopted. Brilliant theories and highly complicated schemes may dazzle for a while: but simplicity in plans presented for general

practice is the mark of true genius, and must ultimately prevail.

Before I conclude this preface, I beg leave to say a few words respecting the present translation. When, eleven years ago, I undertook to make it for the Philosophical Society I had never turned my attention to the Indian languages, and I was entirely ignorant of their forms and construction. I therefore thought of nothing beyond a close and literal translation of the manuscript. I soon perceived, however, that it had been written on loose sheets, which had been bound together after the Author's death by persons not conversant with the subject. It also became clear to me that Mr Zeisberger had not given the last finishing hand to his work. He probably meant to have condensed it, and to have exhibited the various forms of the conjugations of the verbs in a lesser number of paradigms. These observations struck me as I went on with the translation which I finished as I had begun it. I left out only one chapter, in which the author explained the manner of expressing the German compound verbs into the Delaware language; as it would have required too much labour to adapt it to the English forms of speech, and would have participated in too great a degree of an original composition. I regret, however, that I did not attempt it. It is now too late, as Mr Zeisberger's manuscript has been returned to the Bethlehem library.

I had no idea at the time that this grammar would ever be published. Since the Society came to a resolution to commit it to the press, it became my duty to revise what I had done; I saw that it would require to be almost entirely recast, and above all to be considerably abridged, in order to give it that form which alone could satisfy the taste of the present age.* But on this I could not venture. For more than ten years, indeed, I have applied myself to the study of the Indian languages, and have become more conversant with their structure and forms than those who have not paid a similar attention to the subject. Besides the usual helps

of grammars, dictionaries, vocabularies, &c. I have had the benefit of correspondences and personal communications with Indians, missionaries, and other persons from various parts of this hemisphere, more or less skilled in those idioms. With regard to the Delaware, I have received much information from my deceased friend Mr Heckewelder, whom I always found ready to answer my queries, and solve my doubts, whenever I thought proper to communicate them to him. If he were still alive, I would not have hesitated, with his kind assistance, to have presented this grammar in a more acceptable form to the public. Without such aid I could not undertake it, being in want of that practical knowledge which can only be acquired by a long residence among the Indians.

Another reason has induced me not to make too free with this grammar, although I am satisfied that it might have been advantageously abridged. Several gentlemen, particularly of the army, who are stationed or reside in the vicinity of the Indian country, and consequently have much intercourse with the aborigines, have expressed a wish that Mr Zeisberger's Work should be given in as ample a form as possible, as it would be of great use to them in studying not only the language of the Delawares, but also those of the Chippeways, Menomonies, and other cognate idioms. Therefore it is to be considered that it is not only intended as an exhibition of the forms of the Indian dialects in a scientific point of view, but also as a guide to those who may be engaged in the study of this language. To them the multiplicity of examples which others may think unnecessary will be of great value, as there are no other written sources from which they can derive information, if we except Mr Zeisberger's Spelling Book, which has long been out of print, and his Translation of Lieberkuhn's Harmony of the Gospels, which was printed only for the use of missionaries, and is not to be purchased. Neither is the Translation of St John's Epistle by Dencke to be had in the shops. It is much to be regretted that a certain number of copies

of such works are not put in the hands of booksellers for sale. They would be purchased, at least, by the public libraries of this country, and perhaps also, of Europe.

For these reasons I have ventured upon few alterations of the Manuscript now published. I have, however, sometimes varied from the Author's method, when I thought it too defective, and I have modified his explanations, so as to give them (as I thought) a greater degree of clearness and precision, and make them more easily understood. I have even occasionally, always with the same view, added some facts and illustrations which were not in the text. But this I have chiefly done in the form of notes at the bottom of the page, under my own name and responsibility. Upon the whole, I have taken no liberty with the Author's work which I was not sure he would have approved of if he had been living. As a fair copy of the original manuscript of this translation still remains in the Society's library, the alterations which I have made may be seen and judged of by all who will take the pains to compare it with the one now published.

I hope this Grammar will convince those who may still be incredulous, that I did not go too far when I asserted in my Report to the Historical Committee that the Indian languages are rich in words and grammatical forms, and that their general structure displays as much order and method as that of any of those that exist on the face of the earth. They are highly synthetical, and combine ideas together in a manner so artificial and so uniformly consistent with the rules of analogy, that it is not to be wondered at if men, reasoning *à priori*, have thought it impossible that such combinations could proceed from the minds of savages. As the fact cannot be denied, the pride of civilization has at last found out that it is very natural that it should be so; because analysis is the most difficult operation of the human mind, and barbarous nations being incapable of it, their languages must necessarily be synthetical. But Mr Adam Smith, who first broached this doctrine in a disser-

tation on the origin of language subjoined to his Theory of Moral Sentiments, and who has been highly applauded for this discovery, did not surely consider that before the Indians could have combined their ideas, and arranged them in regular order in the forms in which they now appear, they must first have analysed them, otherwise they could not have discovered their analogies and adhered to them so closely. But in this they did not proceed as philosophers would have done in their closets; the operations of nature are much quicker than those of science, and perhaps are not the less sure. I leave it to others to explain the details of this process; my task is to exhibit the facts, not to trace them to their origin.

I am not an enthusiastic or exclusive admirer of the Indian languages, and am far from being disposed to assert that their forms are superior to those of others. Comparisons on such subjects appear to me idle, and can lead to no useful results. Language is the instrument of thought and must always be adequate to its object. Therefore no language has yet been and probably never will be found, destitute of forms; for without them none can exist. By forms I do not mean only inflexions of words and the like; I mean every regular and methodical arrangement of the elements of speech for practical purposes. This the Chinese have as well as the Delawares, although in vulgar acceptance it is commonly said that the Chinese idiom has no forms. Like every thing else in nature, the forms of language, are various, and in that variety consists the chief beauty of the works of the Almighty Creator. A language, it is true, may be more or less adapted to certain objects. Some are more poetical than others, while there are those which are better suited to the perspicuity of logical reasoning. But it is only after they have been moulded by the hand of genius that this particular character becomes apparent. Who can say what Homer would have produced if he had had for his instrument the language of the Lenni Lenape? This, however, we

may with safety assert; that he would have been able to say more in fewer words, than even in his own admirable Greek. Every mode of speech has its peculiar qualities, susceptible of being developed and improved by cultivation; but, like flowers and plants, all languages have a regular organization, and none can be called *barbarous* in the sense which presumption has affixed to that word. An unorganized language would be a chaos, unfit to be used as the medium of intercourse between men. No memory could retain a long list of arbitrary words, if order and method, founded on analogy, did not come to its aid. Grammatical forms, therefore, are as necessary to human languages as the organs of life and vegetation are to animals and plants. Neither could exist without them.

In the idiom before us we have an example of what nature can produce, unaided by the theories of science and the refinements of art. To assign to each its proper share in the composition of such noble instruments as the languages of men is not among the least important questions which philology presents to our inquiry. It deserves to be thoroughly investigated. The result, it is true, will be mortifying to our pride; but that pride, which makes us ascribe so much to our own efforts, and so little to the silent and unperceived operations of nature, is the greatest obstacle that we meet in our road to knowledge, and we cannot proceed very far in the discovery of natural causes while we remain disposed to attribute every thing to our so much boasted civilization, our limited sciences, and our mimic arts.

INTRODUCTION.

THE Delaware Indians have no *f* nor *r* in their language*. The letters must be pronounced as in German or Latin. The language has no resemblance to any of ours; it has, however, its own fixed rules, to which those must conform who will speak intelligibly. Whoever will speak Indian must learn to think in Indian.

This treatise will greatly facilitate those who wish to learn this language, if they will only impress themselves with the rules, which are neither numerous nor difficult. In proportion as the knowledge of them is acquired, a greater pleasure will be found in this study, and every day new treasures will be discovered; but above all, there must be a desire to learn, without which nothing can be effected.

* *Note by the Translator.*—The Delawares who inhabited Pennsylvania, while it was under the Swedish dominion, used the *r* instead of the *l*. They called themselves *Renni Renape*. See *Lutheri Catechismus, Oefwersat paa American-Virginiske SpraaKet*. Stockholm, 1696. This race appears to be extinct.

GRAMMAR.

I SHALL treat in this essay of the different parts of speech,
 to wit: * Noun, Pronoun, Verb, Adverb, Preposition, Con-
 junction, and Interjection.

1.—Of Nouns.

Nouns are of two kinds, substantive and adjective.

Of the Noun Substantive.

The Indians have no declensions, properly so called; that is to say, the nouns are not declined by inflections, as in the Latin and Greek, except in two cases, the vocative and the local. In the others the place of these terminations is supplied by the relative position of the noun, or by grammatical forms or combinations of the verbs and other parts of speech, as will be shewn in the following examples. These grammatical forms or combinations are peculiar to the Indian languages, and I believe are not to be found in any others. They will be more fully explained under their proper heads. At present I shall only shew in what manner what are commonly called the *cases* of nouns are expressed or indicated.

Nominative.

This case (if it may be so called) has no particular form or inflection. It is simply the name of the substantive, as in English.

Lenni, the man
 Ochqueu, the woman
 Wikwam, the house

[Sipo or sipu, the river
 Getanittowit, God
 Gischueh, the sun.

* *Note by the Translator.*—The Author does not speak of the article; yet there is one in the Delaware language, the article *mo*, which is used either in a definite or indefinite sense, as *m'hittuk*, a tree or the tree. The Minsi say *nichtuk*. This article was discovered by the Translator in the Massachusetts language, and on inquiring of Mr Heckewelder, he said that the same article was also in the Delaware, but was not frequently used, because the word was sufficiently understood without it. See his letter to the Translator in the notes to Eliot's Grammar, 11th Massachusetts' Historical Collections, Second Series, p. xv.

[OF NOUNS.]

Genitive.

The genitive is expressed by placing the noun employed in that sense immediately before that which is used in the nominative. Sometimes also by prefixing to the nominative the inseparable pronoun of the third person *w*, as we say in English *John his book* for John's book.

Getannittowit quisall, God's son	Lennowikit, the man's house
Nihillalquonk wtanglowagan*, the Lord's death	Getannittowit wtallewussowagan, God's majesty
Getannittowit wtahaltowagan, God's love	Nihillalquonk allogewaganall, the Lord's works.
Getannittowit gektemagelowagan, God's mercy	

The Dative

Is expressed by inflections in the verbs and by prefixes and suffixes which will be more particularly explained.

Nemilao, I give (to) him	Ndatschimolschap, I related to him
Milap, he gave to him	Notschap, I went, came to him
Ndelap, I said (to) him	Nowitschewap, I went with him.
Nowitschemap, I fetched (to) him	
Melat hallemiwi pommauchsowagan, eternal life	

The Accusative

Is likewise expressed by means of the verbs, as is said above.

Ndahoola, I love him	Npenauawa, I look at him
Nowaha, I know him	Nemachelema, I honour him
Npendawa, I understand him	Getannittowit nquitayala, I fear God. (God I fear him).
Npenauwelema, I take care of him	

The Vocative

Is expressed in the singular by the termination *an*, and by *enk*, when coupled with the pronoun *our*.

Wo Kitanittowian! O God!	Pemauchsohalian! O my Saviour!
Nihillalan! O Lord!	Pemauchsohaluweyan! O Saviour!
Nihillalian! O my Lord!	Nocha! for Nochan, O my father! (says a child to its father)
Nihillaliyenk! O our Lord!	Elenapewian! Thou Indian!
Elangomellan! O my friend!	Shawanowian! Thou Shawanese!
Wetochemellan! O my father!	Metapewian! O wicked man!
Wetochemellenk! O our father!	Wellissian! O pious man!
Wetochemuxian! O father!	

The Local case†.

This as well as the preceding may be properly so called. It is formed by means of the suffixes *ink* and *unk*, and expresses *in*, *in the*, *on*, *out of*.

* Note by the Translator.—*Wtanglowagan*. In this word, *onglowagan* signifies death, from *angel*, to die. *W* is the inseparable pronoun *his*, and *t* is interposed for euphony's sake.

† Note by the Translator.—The Author frequently uses the letters *g* and *k* and *d* and *t* indiscriminately.

‡ Note by the Translator.—The Author calls this case the *ablative*. I have preferred the denomination *local*.

[OF NOUNS.]

EXAMPLES.

Utenink (from Uteney, a city or town), in the town, in town	Awossagamewunk (from Awossagame, heaven), in heaven
Utenink nda, I am going to town, or into the town	Wachtschunk nda (from Wachtschu, hill, mountain), I am going up the hill
Utenink noon, I am coming from or out of town	Wachtschunk noon, I come from the hill
Sipunk (from Sipo, river, creek, water), to or into the river	Ganunk nda or noon, I am going over the water or coming from thence
Mbink (from Mbi, water), in the water	Machtschikamigunk, in the hole (meaning a hole in the ground)
Hakink (from Hacki, earth, ground), in or on the earth	Ochunk, at his father's.

OF NUMBERS.

The singular has in general no particular inflections to distinguish it from the plural, except in the third person, where it ends in *l*, but most commonly in *wall*. The plural is variously inflected. There is a singular number combined with the plural, as in *our father, my fathers*, and a double plural, as in *our fathers*. These are distinguished by particular inflections, the double plural, by the duplication of a syllable. Substantives are generally combined with the inseparable possessive pronoun, which in the singular is *n* for the first person, *k* for the second, and *w* or *o* for the third. The inseparable pronoun is often omitted in the plural and in the third person singular, and the sense is determined by the numeric inflection, which is at the same time pronominal. Those inflections are *na* or *nana* in the first person, *wa* or *wawa* in the second, and *wall*, *wak* and *wawall* in the third. The duplication of a syllable, as *nana*, *wawa*, *wawawall*, indicates the double plural.

EXAMPLES.

*Wetoochwink, Father.**Singular.*

Nooch, my father
Kooch, thy father
Ochwall, his or her father

Singular with Plural.

Noochena, our father
Koochuwa, your father
Ochuawawall, their father.

Double Plural.

Noochenana, our fathers
Koochewawa, your fathers
Ochuawawawall, their fathers.

*Gahowes, Mother.**Singular.*

Ngahowes, my mother
Kahowes, thy mother
Gohessal, his or her mother.

Singular with Plural.

Gohessena, our mother
Kohessuwa, your mother
Gohessuwawall, their mother.

The double plural is formed as in the preceding example.

Sometimes the singular receives numerical inflections, and the substantive itself is somewhat modified, as we have already seen in *wetoochwink*, father, from which are formed *nooch*, *kooch*, &c. So in the following example :

[OF NOUNS.]

Achpoan, Bread.*Singular.*

N'dappoanum, my bread
K'dappoanum, thy bread
W'dappoanum, his bread

Plural.

N'dappoanummena, our bread
K'dappoanumowa, your bread
W'dappoanumowawall, their bread.

The following examples are sufficient to point out the general form of numerical declension :

Hakihacan, the field or plantation.*Singular.*

N'dakihacan, my plantation
K'dakihacan, thy plantation
W'dakihacan, his plantation

Plural.

N'dakihacanena, our plantation
K'dakihacanena, your plantation
W'dakihacanowawall, their plantation.

Wuschkink, the eye or sight.*Singular.*

Neschkink, my sight or eye
Keschkink, thy sight or eye
Wuschkink, his sight or eye

Plural.

Neschkinkuna, our sight or eye
Keschkinkuwa, your sight or eye
Wuschkinkuwawall, their sight or eye.

The singular with plural and the double plural are formed as in the former examples.

The termination *naninga* is employed in the double plural, when speaking of deceased persons.

EXAMPLES.

Nochena, our father
Noch-nana, our fathers
Nochenananga, our deceased fathers
Muchomsena, our grandfather

Muchomsenaninga, our deceased grandfathers
Kinachtenananga, our deceased brothers
Chesmussenananga, our deceased sisters
Gohessenananga, our deceased mothers.

Substantives without the prefixed pronouns are generally inflected in the plural by *all* or *ak*, the former termination being applied to inanimate and the latter to animate objects. Trees and the larger plants are considered animate. There are some exceptions to this rule, as for instance *namessall*, fishes, which takes the inanimate termination ; but they are not numerous.

EXAMPLES.

Inanimate Form.

Hakihacanall, plantations
Menachgaquall, fence-rails
Siposall, rivers, creeks
Wikwahemall, houses
Utencyall, cities, towns

Achsinall, stones
Ulakensall, dishes
Anocholall, canoes
Kitoaltewall, ships
Oyosall, pieces of meat or flesh.

Animate Form.

Lennowak, men
Ochquewak, women
Anemensak, children

Amangamequak, large fishes
Tiposak, hens, fowls
Achsinnamiuschiak, sugar trees

[OF NOUNS.]

Wschumaissak, cows, calves
 Nenayungesak, horses
 Hiinquak or hitgook, trees

Tscholeusak, birds
 Tsquallak, frogs.

Substantives derived from active or neutral verbs take in the plural the termination *ik* :

EXAMPLES.

Wenitschanit, father or mother, parent, (from
 Wentschikin, to descend, grow out of)
 Wenitschanitschik, parents
 Wdalleuansitschik, the owners of cattle, birds,
 fowls, &c.
 Pemsitschik, those who are going

Peyatschik, those who are coming
 Elemussitschik, those who are going away
 Wikhetschik, the cultivators of the earth
 Mikemossitschik, labouring people
 Mannachetschik, hewers of wood
 Elauwitschik, hunters.

Of the various kinds of Substantives.

The substantive combines itself in this language with almost every part of speech, but principally with the verb. We have seen those immediately derived from active or neutral verbs : we shall now proceed to others of an analogous description.

1. There are substantives derived from passive verbs : they end in *wagan* and have no plural :

EXAMPLES.

Machelemuxowagan, honour, the being ho-
 noured
 Gettemegelemuxowagan, the being shewn fa-
 vour, mercy, tenderness
 Mamschalgussowagan, the being held in re-
 membrance
 Mamintochingussowagan, the being esteemed
 Wulakeningussowagan, the being praised

Machelemoachgeningussowagan, the receiv-
 ing honour and praise
 Amangachgeningussowagan, the being raised or
 elevated by praise
 Schingalgussowagan, the being taken
 Mamachtschingussowagan, the being insulted
 Pilschalgussowagan, holiness, purity

And many others of the same kind.

Note.—It might, indeed, be said that substantives in this language have a passive mood, so nearly are they allied to verbs, as will be shewn in its place.

2. There are, moreover, substantives which are akin to participles, such as,

Ahoalgussit, the beloved
 Mechelemuxit, the honoured
 Nilchgussit, the killed
 Lekhikit, the one who is writing

Mikemossit, the one who is labouring, the la-
 bourer
 Nanhilowit, the one who takes care of the dead
 Schingaluesit, the enemy, the adversary.

3. There are also those which are derived from verbs but assume the character of participles, such as,

Pymmauchbsowaganit, he who is living
 Ahoaltowaganit, he who is love
 Wulamoewaganit, he who is the truth
 Wacheyekumuit, he who is the light
 Wdalleumunit, the owner of the cattle

Wewikit, the master of the house
 Wenitschanit, a child's father or mother
 Gettemagelowaganit, he who is mercy
 Tschitanessowaganit, he who is strength.

[OF NOUNS.]

4. There are also substantives formed of two substantives together, or a substantive with an adjective or verb :

EXAMPLES.

Yagawan, a hut

| Tipas, a hen or fowl.

From which two words are formed,

Tipasigawan, the hen coop
Goschgoschigawan, the hog sty
Mosigawan, the cow stable

| Pitawikham, the front roof of a house
| Patanoewigawan, a house of prayer, (the Lord's
house, from Patamawos, God, the Lord).

Also,

Pemauchsowaptonamik, the word of life
Wulelendamowaptonamik, the glad tidings of
the gospel
Ktemakauschswagan, a poor miserable life
Machtapan, bad, stormy weather
Matalogacan, a bad wicked servant

| Pallaloga-sowagan, crime, evil deed
| Mattalog-isowagan, a wicked, sinful act
| Machtatenawagan, discontent, unhappiness
| Tschitanatenawagan, strength of the spirit of the
inner man
| Kschiechauschswagan, a holy life and conduct.

Diminutives are formed by the suffix *tit**, as,

Amemens, amementit, a little child
Nitschan, nitschantit, my little friend (from
Nitis, friend; a coaxing expression used by
parents to their children)
Pilawetschitsch, pilawetit, a little boy
Ochquetit or quetit, a little girl
Lennotit, a little man
Wikwamtit, a little room (house)
Sipotit, a little creek or brook

| Hiigutit, a little tree
| Goschgotit, a pig
| Tipatit, a chicken
| Motit, a little calf
| Achpoantit, a little loaf or little piece of bread
| Oyotit, a little piece of meat (as is given to chil-
dren)
| Tscholeotit, a little bird—Tscholentittak, (*Plur.*)

OF ADJECTIVES.

There are not many of these, because those words, which with us are adjectives, here are verbs, and although they are not inflected through all the persons, yet they have tenses. The adjectives proper end in *uwi* and *owi*, and are derived sometimes from substantives and sometimes from verbs.

EXAMPLES.

Hallemiwi, eternal
Genamuwi, grateful; from genam, thanks
Tgauchsuwi—good, kind; from tgauchsin, to be
good or kind

| Wulelendamuwi, merry; from wulelendam, to re-
joice, to be joyful or merry
| Wschitschanquwi, spiritual; from wtschitschank,
the spirit.

* *Note by the Translator.*—The diminutive *tit* is only used in the animate gender. In the inanimate the termination *es* is employed, as *wikwames*, a small house, *amochotes*, a small canoe. In speaking of a pretty little animal, the diminutive form is *is*, *schis*, or *tschis*, as *mamalis*, the fawn of a deer, *kuligatschis*, thy pretty little paw. (See the Preface.) There are some exceptions to this rule, as for instance, *allumes*, a little dog, in which the inanimate diminutive is employed. But these are not numerous.

[OF NOUNS.]

Hakeyiwi, corporeal; from hakey, the body	Gischguniwi, in the day, by day
Pommauchsuwi, living; from pommauchsin, to live	Sedpokuniwi, early in the morning
Wdehiwi, hearty, cordial; from Wdehin, the heart	Wuschginquiwi, face to face; from wuschgink, face
Ahoaltiwi, loving; from ahoalan, to love	Wewatamowi, wise, prudent; from wewoatam, to be wise
Wachtuchwepiwi, personal, bodily; from wachtuchwepi, the body, the flesh	Matauchsuwi, sinful; from mattauchsin, to sin
Pilsuwi, pilow, clean, chaste; from pilsin, to be clean or chaste	Mayauchsuwi, of one mind; from mayauchsin, to be of one mind
Wulatenamuwi, wulatenamowi, happy; from wulatenamen, to be happy	Langomuwi, friendly, peaceably disposed
Wulamallessuwi, well, happy; from wulamallessin, to be in health or happy	Gettemagelensuwi, humble; from gettemagelensin, to be humble
Allowiwi, more, yet more	Gektemagelenuwi, gettemageluwi, merciful; from gettemagelin, to be merciful
Nungiwi, trembling; from nungihillan, to tremble	Allowelemuwi, valuable; from allowelenden, to esteem, value
Schauwewi, tired, weak; from schauchsin, to be weak	Wonattamowi, weak, impotent; from wonatam, to be weak, impotent
Nolemiwi, invisible, unseen	Schahowapewi, heartless, desponding
Apendawi, useful; from apendamen, to enjoy, to make use of	Awulsittamuwi, obedient; from awulsittam, to be obedient
Mattelenuwi, contemptible; from mattelendam, to despise	Achwandoguwi, very peaceable
Angellowi, anglowi, mortal; from angel, to die	Amemensuwi, childish; from amemoos, child
Mboiwi, mortal; mboiwi wochganall, dead bones; from mboagan, death	Schacachgapewi, an honest man, (from Schacachgapewin, to be just, upright)
Awendamowi, awendamowi, painful; from awendam, to suffer pain	Nihilowewi, murderous; from nihilowen, to put to death, to murder
Ayandamuwi, ayandamowi, to desire, wish for	Machelemuwi, honourable; from machelendam, to honour
Machtamallessuwi, indisposed, sick; from machtamalsin, to be sick	Langundowivi, peaceful, peaceable
Machtalenamuwi, discontented; from machtalnamen, to be dissatisfied or discontented	Tachpachiwi, little, low
Mhukuwi, bloody; from mhuk, blood	Tachpachelensuwi, little, low, humble
Moschiwi, clear, luminous	Wilawi, rich, valuable
Tengandasuwi, pierced through	Askiwi, raw
Petapaniwi, at break of day; from petapan, the day breaks	Tangelensuwi, tangitchewi, humble, modest
Nipahwi, at night, by night	Schawelemuwi, miserable, painful, burthensome; from schawelendam, to be burthened with sorrow, labour, or trouble
Wschitschanquiwi, ghostly, spiritual	Scattewi, burning
	Scattewi wdehin, a burning heart.

There are also adjectives with other terminations, as

Nenapalek, unworthy, good for nothing	Tekek, cold
Segachtek, ardent	Kschittek, warm, hot
Segachtek ahoaltowan, an ardent love	Geschtek, ripe, cooked or done
Schewek, weak, tired	Allowad, allohak, powerful, strong
Wingimaktek, odoriferous, of good smell	Mequik, bloody
Nundeyek, defective	Mechek, large, great
Scattek, burning, ardent	Ktemaki, poor, miserable, infirm
Wisawek, yellow	Gunigischuk, daily
Wapelechen, white	Esseni, stony, flinty; from achsin, a stone.
Asgask, green	

DEGREES OF COMPARISON.

The Comparative is expressed by *allowiwi*, more.

[OF NOUNS.]

EXAMPLES.

Wulit, good
Comp. Allowiwi wulit, more good, better
 Mchinqui, great
Comp. Allowiwi m'chek, greater

Wahhellemat, wide
Comp. Allowiwi wahhellemat, wider
 There are some exceptions, as,
 Ika, yonder. Ikalissi, further.

The Superlative is expressed by *eluwí*, most or the most.

EXAMPLES.

Eluwiwulik, the very best, the supremely good
 Allowilen, eluwílek, that which is above every
 thing
 Eluwantowit, God above all
 Eluwiahoalgussit, the beloved above all things

Eluwassit, the most powerful, the most majestic
 Eluwitschitanessit, the strongest of all
 Eluwitschiehsit, the most holy
 Eluwitakauwussit, the best, the supremely good
 Eluwilissit, the most gracious one

OF GENDERS.

The genders in the Delaware are not divided as in our languages into masculine and feminine, but into *animate* and *inanimate*. To the former class belong trees and all plants of a large growth; annual plants and grasses to the latter. Adjectives of the former class generally end in *t*, those of the latter in *k*. The masculine and feminine, where it is necessary to discriminate, are expressed in various ways.

EXAMPLES.

Animate, masculine and feminine, welsit, the best
Inanimate, welhik, the best
Animate, masculine and feminine, gunaxit, great, long
Inanimate, gunaquot, great, long
Animate, geschiehsit, pure, holy
Inanimate, geschiechek, pure, holy
Animate, pilsit, pure, chaste
Inanimate, pilhik, pure, clean
Animate, allauchsit, allowat, strong, mighty
Inanimate, allobak, strong, mighty

Animate, scheuchsit, weak
Inanimate, schawek, weak
Animate, metzil, bad, wicked
Inanimate, medhik, bad, wicked
Animate, wacheyekumuit, he who is the light
Inanimate, wacheyek, the light
Animate, pommauchsowagait, he who is the life, from pommauchsowagan, life
Animate, tenkútit, the little
Inanimate, tengettik, the little.

Speaking of quadrupeds, the masculine is generally expressed by *lennowechum*, which signifies the male of beasts, thus :

Lennowechum nenayunges, moccaneu, gosch-gosch, the male of the horse, dog, hog

And of fowls and birds,
 Lennowehelleu, the male of fowls, birds.

The feminine of the human species is expressed as follows :

Ochqueu, a woman
 Ochquewak, women
 Ochquetschitsch, a girl
 Ochdomus, a woman's cousin
Masc. Chans, the elder brother
Fem. Mis, the elder sister
 Chesmus, the younger brother or sister, to which is prefixed in the masculine, lenno, man,

and in the feminine, ochque; from ochqueu, woman
Masc. Muchomes, the grandfather
Fem. Ohum, the grandmother
 Nohum, kohum, obumall, my, thy, his or her grandmother
Masc. Noschik, my uncle
Fem. Piwítak, the aunt.

[OF NOUNS.]

The females of fowls and birds are called *ochquchelleu*, and those of quadrupeds *ochquechum* :

Nunschetto, a doe

[Nunscheach, a she bear.

OF NUMERALS.

Numerals may also be classed among adjectives, and are as follows :

Ngutti	-	-	-	-	1	Nguttapachki attach newinachke	140
Nischa	-	-	-	-	2	Nguttapachki attach palenach tehenachke	150
Nacha	-	-	-	-	3	Nguttapachki attach guttasch tehenachke	160
Newo	-	-	-	-	4	Nguttapachki attach nischasch tehenachke	170
Palenach	-	-	-	-	5	Nguttapachki attach chasch tehenachke	180
Guttasch	-	-	-	-	6	Nguttapachki attach peschkonk tehenachke	190
Nischasch	-	-	-	-	7	Nischapachki	200
Chasch	-	-	-	-	8	Nachapachki	300
Peschkonk	-	-	-	-	9	Newopachki	400
Tellen	-	-	-	-	10	Palenach tehapachki	500
Tellen attach* ngutti	-	-	-	-	11	Guttasch tehapachki	600
Tellen attach nischa	-	-	-	-	12	Nischasch tehapachki	700
Tellen attach nacha	-	-	-	-	13	Chasch tehapachki	800
Tellen attach newo	-	-	-	-	14	Peschkonk tehapachki	900
Tellen attach palenach	-	-	-	-	15	Tellen tehen tehapachki, or ngutti kitta-	
Tellen attach guttasch	-	-	-	-	16	pachki	1000
Tellen attach nischasch	-	-	-	-	17	Nischen kittapachki	2000
Tellen attach chasch	-	-	-	-	18	Nachen kittapachki	3000
Tellen attach peschkonk	-	-	-	-	19	Newon kittapachki	4000
Nischinachke	-	-	-	-	20	Palenach tehen kittapachki	5000
Nischinachke attach ngutti	-	-	-	-	21	Guttasch tehen kittapachki	6000
Nischinachke attach nischa	-	-	-	-	22	Nischasch tehen kittapachki	7000
Nischinachke attach nacha	-	-	-	-	23	Chasch tehen kittapachki	8000
Nischinachke attach newo	-	-	-	-	24	Peschkonk tehen kittapachki	9000
Nischinachke attach palenach	-	-	-	-	25	Tellen tehen kittapachki	10,000
Nischinachke attach guttasch	-	-	-	-	26	Nischinachk tehen kittapachki	20,000
Nischinachke attach nischasch	-	-	-	-	27	Nachenachk tehen kittapachki	30,000
Nischinachke attach chasch	-	-	-	-	28	Newinachk tehen kittapachki	40,000
Nischinachke attach peschkonk	-	-	-	-	29	Palenach tehenachk tehen kittapachki	50,000
Nachenachke	-	-	-	-	30	Guttasch tehenachk tehen kittapachki	60,000
Nachenachke attach ngutti	-	-	-	-	31	Nischasch tehenachk tehen kittapachki	70,000
And so forth to 39						Chasch tehenachk tehen kittapachki	80,000
Newinachke	-	-	-	-	40	Peschkonk tehenachk tehen kittapachki	90,000
Palenach tehenachke	-	-	-	-	50	Nguttapachki tehen kittapachki	100,000
Guttasch tehenachke	-	-	-	-	60	Nischapachki tehen kittapachki	200,000
Nischasch tehenachke	-	-	-	-	70	Nachapachki tehen kittapachki	300,000
Chasch tehenachke	-	-	-	-	80	Palenach tehapachki tehen kittapachki	500,000
Peschkonk tehenachke	-	-	-	-	90	Guttasch tehapachki tehen kittapachki	600,000
Nguttapachki	-	-	-	-	100	Nischasch tehapachki tehen kittapachki	700,000
Nguttapachki attach gutti	-	-	-	-	101	Chasch tehapachki tehen kittapachki	800,000
Nguttapachki attach tellen	-	-	-	-	110	Peschonk tehapachki tehen kittapachki	900,000
Nguttapachki attach tellen wak ngutti	-	-	-	-	111	We may either say	
Nguttapachki tellen wak nischa	-	-	-	-	112	Tellen tehapachki tehen kittapachki,	
Nguttapachki tellen wak nacha	-	-	-	-	113	ten hundred times one thousand	1,000,000
Nguttapachki tellen wak newo	-	-	-	-	114	or	
And so forth to 119						Ngutti kittapachki tehen kittapachki,	
Nguttapachki attach nischinachke	-	-	-	-	120	one thousand times one thousand	1,000,000
Nguttapachki attach nachenachke	-	-	-	-	130		

* Note by the Translator.—Attach means beyond, above (Zeisberger's Vocab.). So that *tellen attach ngutti* means ten and one over, beyond, above, more.

[OF NOUNS.]

Note.—*Kittapachki*, from *kitta*, great, properly means *the great hundred*.

Kittan, a great river
Kittahican, the great ocean

Kittoaltewall, the great ships
Kittanittowit, the Great Almighty God.

And so on in many other instances.

Note.—Although few of the Indians are accustomed to calculate, so far as we have seen, and in general they do not trouble themselves much about it, because they have no use for it, yet their language has the means of doing it as well as ours. Since the Europeans have been among them, and particularly since the wars, they have got more into the use of it, the armies having afforded them more frequent opportunities. The number of times is thus expressed :

Ngutten, once
Nischen, twice
Nachen, 3 times
Newen, 4 times
Palenach tchen, 5 times
Guttasch tchen, 6 times
Nischasch tchen, 7 times
Chasch tchen, 8 times
Peschkonk tchen, 9 times
Tellen tchen, 10 times

Tellen tchen attach gutti, 11 times
Tellen tchen attach nisha, 12 times, &c.
Nischinackh tchen, 20 times
Nachenackh tchen, 30 times
Newenackh tchen, 40 times
Palenach tchenackh tchen, 50 times
Guttasch tchenackh tchen, 60 times
Nischasch tchenackh tchen, 70 times
Chasch tchenackh tchen, 80 times
Ngutta pachki tchen, 100 times, &c.

Speaking of inanimate things, as towns, rivers, houses, &c. they say :

Mawat, ngutti, one, only one

And in the Plural

Nischenol, 2
(Nischenoll uteneyall, wikwahemall, tiposall,
wachtschawall, two towns, houses, rivers,
mountains, &c.)

Nachenol, 3
Newenol, 4
Palenach tchenoll, 5
Guttasch tchenoll, 6

Nischasch tchenoll, 7
Chasch tchenoll, 8
Peschkonk tchenoll, 9
Tellen tchenoll, 10
Tellen tchenoll attach gutti, 11
Tellen tchenoll attach nisha, 12
Tellen tchenoll attach nacha, 13
Nischinackh tchenoll, 20
Nachenackh tchenoll, 30
Palenach tchenackh tchenoll, 50
Nguttapachki tchenoll, 100

When men, animals, or other things are spoken of, which among the Indians are considered as belonging to the animated class of beings, they say :

Mauchsa, mayauchs, one person, or a person,
or living being
It is truly incorrect to say,
Ngutti lenno, a man, ngutti ochqueu, a woman.

In the Plural they say :

Nischowak lennowak, ochquewak, amemensak,
wdallemansak, tipasak, &c. two men, wo-
men, children, beasts, fowls, &c. &c.

Nachok, 3
Neyuwak, 4
Palenach tchoak, 5
Guttasch tchoak, 6

Nischasch tchoak, 7
Chasch tchoak, 8
Peschkonk tchoak, 9
Tellen tchoak, 10
Tellen tchoak attach gutti, 11
Tellen tchoak attach nisha, 12
Tellen tchoak attach nacha, 13
Nischinackh tchoak, 20
Nachenackh tchoak, 30
Ngutapachawak, 100
Nischapachawak, 200
Palenach tchapachawak, 500
Tellen tchapachawak, 1000

[OF NOUNS.]

ORDINAL NUMBERS.

Netami, the first, (*animate*)
 Netamiechen, the first, (*inanimate*)
 Tacquak, the second

Nechit, the third
 Palenachtchit, the fourth
 Palenachtchegit, the fifth, &c.

In the Preterite.

Mauchsop, mayauchsop, there was one
 Nischopanik, there were two
 Nachopanik, there were three
 Newopanik, there were four
 Palenach tchopanik, there were five
 Tellen tchopanik, there were ten
 Nischinachk tchopanik, there were twenty

Nachenachk tchopanik, there were thirty
 Ngutta pachxopanik, there were a hundred
 Palenach tchapachxopanik, there were five hundred
 Tellen tchapachxopanik, there were a thousand of them.

OF THE COMPUTATION OF TIME.

The days among the Indians are reckoned by nights. It is, however, not improper to say :

Ngutti gischque, one day
 Nischa gischquewi, two days

Nacha gischquewi, three days, &c.

But the most proper and usual mode of computing nights, is as follows :

Nguttokuni, one night
 Nuktokuni, only one night
 Nischogunak, two nights
 Nachogunak, three nights
 Newogunak, four nights

Palenach tchogunak, five nights
 Guttasch tchogunak, six nights
 Tellen tchogunak, ten nights
 Nischinachk tchogunak, twenty nights
 Newinachk tchogunak, forty nights, &c.

In the Preterite.

The preterite is always connected with the plural, as below. You cannot say in the singular *nguttokunakat*, one night ago, as you say in the plural. You must say *welaquik*, last night, or *wulaque*, yesterday.

But speaking of several nights, you say :

Nischokunakat, two nights ago
 Nachokunakat, three nights ago
 Newokunakat, four nights ago
 Palenach tchokunakat, five nights ago
 Tellen tchokunakat, ten nights ago

Mischinachk tchokunakat, twenty nights ago
 Newinaschk tchokunakat, forty nights ago
 Palenach tchonachk tchokunakat, fifty nights ago.

The Indians reckon their months by moons, from one new or full moon to another :

Ngutti gischuch, one month
 Nischa gischuchak, two months

Nacha gischuchak, three months
 Tellen tchi gischuchak, ten months.

Their reckoning of the year is from one spring, summer, autumn, or winter, to another. They have properly no beginning of the year, except that they have learned from the Europeans to distinguish New

[OF PRONOUNS.]

Year's Day. They reckon commonly from one seeding time to another, from the time when the deer are red in the Spring and grey in the Autumn, when the corn is ripe or cut down and laid up in heaps, &c. and so back again. The interval between is one year :

Ngutti gachtio, one year	Newinachk tendchi gachtinamo, he is forty
Nischa gachtio, two years	years old
Nacha gachtio, three years, &c.	Newinachk tendchi gachtinamiyenk, we are
Nischinachk ntendchi gachtinami, I am twenty	forty years old
years old	Newinachk tendchi gachtinamiyek, you are
Gachtinamichump (<i>preterite</i>), I was twenty	forty years old
years old	Newinachk tendchi gachtinamoak, they are
	forty years old.

NAMES OF THE MONTHS.

Anixi gischuch (<i>Squirrel month</i>), January	Yugatamoewi gischuch, July
Tsqalli gischuch (<i>Frog month</i>), February	Sakauweuhewi gischuch (<i>Deer month</i>), August
M'choamowi gischuch (<i>Shad month</i>), March	Kitschitachquoak (<i>Autumn month</i>), September
Quitauweuhewi gischuch (<i>Spring month</i>),	Pooxit (<i>Month of vermin</i>), October
April	Wini gischuch (<i>Snow month</i>), November
Tauwinipen (<i>Beginning of summer</i>), May	M'chakhocque (<i>Cold month, the month when</i>
Kitschiuipen (<i>Summer</i>), June	<i>the cold makes the trees crack</i>), December.

Note by the Translator.—For the above explanation of the names of the months, the Translator is partly indebted to the Author's text, and partly to some notes of the late Professor Barton, which have supplied what was wanting in the original, except the meaning of the name of the month of July, which neither has explained. Loskiel calls it the month *when the Indian corn is gathered*.

XX.—Of Pronouns.

THERE is little to be said about this part of speech, of which a view has already been given under the head of nouns. Personal pronouns are either separable or inseparable, but are much more frequently used in the latter form.

The Separable Pronouns are :

Singular.	Plural.
Ni, I	Kiluna or niluna, we
Ki, thou	Kiluwa, you
Neka or nekama, he or she	Nekamawa, they.

The inseparable pronouns are in both numbers *n'* for the first person, *k'* in the second, *w'* in the third. When two pronouns are employed

[OF VERBS.]

in verbs, the last or the pronoun governed is expressed by an inflection, as in *K'dahoalohhuno*, I love you, *K'dahoalineen*, thou lovest us, *K'dahoalawak*, thou lovest them, as will be seen more fully under the head of conjugations.

The possessive pronoun is the same as the personal, separable and inseparable, which is employed in a possessive sense. No ambiguity results from this similarity; the meaning is always understood from the context or the form or inflexion of the word with which the pronoun is combined.

The various combinations of these pronouns must be gathered from their connection with the other parts of speech, and cannot all be given under this head. Thus the personal pronoun combines itself with the conjunction *also*:

Nepe, I also	Kepewo, you also
kepe, thou also	Kepoak, they also.
Nepena or kepena, we also, (as the word is used in the general or particular plural)	

Note by the Translator.—The particular plural refers to a certain description of persons, as *we Delawarees, we who are here together*; the other has a more general application, and shews that no discrimination is intended. In verbs, *n* prefixed (from *niluna*) indicates the particular and *k* (from *kiluna*) the general plural, in the first person. See Hecke-welder's Corresp. in *Histor. Trans.* p. 429. The author is silent on this subject.

DEMONSTRATIVE AND RELATIVE PRONOUNS.

The modes of expressing these by various forms and combinations with other parts of speech are so numerous, that a few examples can only be given:

Auwen, who?	Nik, nikik, those
Keku, ta, koen, what?	Wenai, all
Auweni, who is he?	Wenai auween, every man
Anwenik, who are they?	Alende, some
Won, this	Alendemiyeen, some of us
Na, nanne, nall, nan, that	Alendemiyeek, some of you
Wentschim na lenno! call that man!	Alendeynwak, some of them
Na icka ni pawit, he that stands there	Mamayauchsienk, each of us
Nil, nellill, yuk, yullick, these	Mamayauchsieek, each of you, &c.

The remainder must be learned by practice.

XXX.—Of Verbs.

THERE is a great variety of verbs in this language. To exhibit all their compound forms would be an endless task. Every part of speech may be compounded with the verb in many ways, as will be seen in the course of this work.

The verbs *to have* and *to be* do not exist in the Delaware language, either as auxiliaries, or in the abstract substantive sense which they present to an European mind. The verb *to have* always conveys the idea of possession, and *to be* that of a particular situation of the body or mind, and they may be combined like other verbs with other accessory ideas. Thus the verb *to have* or *possess* is combined with the substantive, or the thing possessed, as follows :

N'damochol, I have a canoe
W'tamochol*, he has a canoe
Matta n'damocholiwi, I have no canoe
N'temahican, I have an axe
Nowikin, I have a house
Wiku, he has a house

Wikuwek, they have a house
N'dallenmansin, I have cattle
W'dallenmansu, he has cattle
N'pachksikan, I have a knife
N'peyakhikan, I have a gun.

The idea conveyed by the substantive verb *to be* is expressed by various combinations with other parts of speech, as for instance :

With the Substantive.

Ni n'damochol, it is my canoe
Ki k'damochol, it is thy canoe
Nekama w'damochol, it is his or her canoe
Kiluna n'damocholena, it is our canoe
Kiluwa n'damocholuwa, it is your canoe

Nekamawa w'damochowawall, it is their canoe
Ni n'dalloquepi, it is my hat
Ki k'dalloquepi, it is thy hat
Nekama w'dalloquepi, it is his or her hat
Ni n'dacquiwan, it is my blanket.

With the Pronoun.

Auwen, who.

Singular.

Ewenikia, who I am
Ewenikian, who thou art
Ewenikit, who he is

Plural.

Ewenikiyenk, who we are
Ewenikiyek, who you are
Ewenikichtit, who they are.

Alende, some.

Plural.

Alendemiyeenk, some of us
Alendemiyeek, some of you

Alendemowak or alendemichtit, some of them.

* *Note by the Translator.*—The apostrophe between the inseparable pronoun and the noun or verb indicates a sheva or mute vowel. Eliot, in his Massachusetts Grammar, indicates it by the English short *u* : he would write, for instance, *nuttappin* for *n'dappin*. This apostrophe is sometimes omitted in the course of this grammar, but is always to be understood.

The idea of the verb *to be* is also combined with adjectives and adverbs, as will be seen under the heads of "adjective and adverbial verbs."

OF THE CONJUGATIONS.

There are eight conjugations.

The first ends in *in*, as

Achpin, to be there, in a particular place | Mikemossin, to work.

The second ends in *a*, (Infinitive in *an*), as

N'da, I am going | Paan, to come.

The third ends in *elendam*, and indicates a disposition of the mind, as

Schiwelendam, to be sorry | Wulelendam, to be glad.

The fourth ends in *men*, as

N'gattamen, I request | N'pendamen, I hear.

The fifth ends in *an*, as

Ahoalan, to love.

The sixth ends in *e* or *we* (infinitive *en*), as

N'dellowe, I say | *Inf.* Luen, to say.

The seventh ends in *in*. It has no simple active or passive voice, and is only conjugated through the personal forms or transitions, as

Miltin, to give.

The eighth ends in *ton*—has the simple active, but not the passive form, and has the personal indicative and subjunctive transitions, as

Peton, to bring | N'peton, I bring.

The same inseparable pronouns are used with the verbs as with the substantives. The letters which indicate the pronoun, and are prefixed to the verb, are *n*, *k*, and *w* or *o*. They must be pronounced, with a short interval, when followed by a consonant.

[OF VERBS.]

First Conjugation.

No. I.

*POSITIVE FORM.***INFINITIVE MOOD.**

ACHPIN, to be there, in a particular place.

PARTICIPLE.

<i>Singular.</i>	<i>Plural.</i>
Epit*, he who is there, being there	Epitschik, those being there.

INDICATIVE MOOD.*Present Tense.*

<i>Singular.</i>	<i>Plural.</i>
N'dappin, I am there (<i>Lat adsum</i>)	N'dappineen or n'dappihheno, we are there†
K'dappin, thou art there	K'dappihhimo, you are there
W'dappin or achpin, he is there	W'dappinewo, they are there.

Note.—The plural is formed by suffixes as in the substantives, and the prefixes are preserved.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'dappineep or n'dappihump, I was there	N'dappihhenap, we were there
K'dappineep or k'dappihump, thou wert there	K'dappihmoap, ye were there
W'dappineep or achpop, he was there	Achpopannik, they were there.

* *Note by the Translator.*—*Epit* is used in the sense of the preposition *at*. *Philadelphia epit*, at Philadelphia, or being at Philadelphia.—Heckew. Corresp. p. 425.

† *Note by the Translator.*—This is the *particular plural* above mentioned, and is restricted to persons who are specially spoken of; when a more general idea is meant to be conveyed, another form is made use of, and the inseparable pronoun *k* is prefixed instead of the pronoun *n*. Thus *n'penameen*, we see, and *n'pendameen*, we hear, means, *we who are here assembled see or hear*; but if the plural is used in a general sense, it should be *k'penameen*, *k'pendameen*. See Heckew. Corresp. in 1 Hist. Trans. 428. The author makes no mention in this Grammar of these two plurals, which is, however, a remarkable peculiarity in the Indian languages. As has been observed in the preface, Mr Zeisberger did not write for Philologists and has left many curious facts respecting the forms of this language entirely unnoticed, and to be acquired by practice. Those who wish for more information on these interesting subjects are referred to the above cited correspondence of Mr Heckewelder, where they will find enough to satisfy their curiosity.

The reader will also observe that the author gives two different forms *n'dappineen* or *n'dappiheno*, to express the words, *we are there*, and he does the same in many places throughout these conjugations. This Mr Heckewelder said, was in order to shew the inflections of the Delaware verbs in the *Unami* and the *Minsi* dialects, and he promised to point out to the Translator, which belonged to the one and which to the other. But he died before he could fulfil his promise.

[FIRST CONJUGATION.]

Future.

The future is characterized by *tseh*; it is to be observed that when the verb is preceded by an adverb, preposition, or inseparable pronoun, it is frequently added to it.

EXAMPLE.

<i>Singular.</i>	<i>Plural.</i>
Ikatsch n'dappin, I shall <i>or</i> will be there	Kepenatsch n'dappineen, we shall <i>or</i> will be there
Kepe sch k'dappin, thou shalt <i>or</i> wilt be there	Witschütsch k'dappihimo, ye shall <i>or</i> will be there
Nekamatsch w'dappin, he shall <i>or</i> will be there	Nekamawaktsch w'dappinewo, they shall <i>or</i> will be there.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Achpil, be <i>or</i> stay thou there	Achpik, be <i>or</i> stay ye there
Achpütsch, let him <i>or</i> he shall <i>or</i> must be <i>or</i> stay there	Achpiüttsch, let them <i>or</i> they shall <i>or</i> must be <i>or</i> stay there
Achpitan, do thou let us be <i>or</i> stay there	Achpitanook, do ye let us be <i>or</i> stay there.

Note by the Translator.—There is such a compound mixture of persons and numbers in this mood, that it is impossible to designate either by marginal annotations. It is not one of the least remarkable particularities of this singular language.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Achpiya, when <i>or</i> if I am there	Achpiyenke, when <i>or</i> if we are there
Achpiyane, when <i>or</i> if thou art there	Achpiyeque, when <i>or</i> if ye are there
Achpife, when <i>or</i> if he is there	Achpichite, when <i>or</i> if they are there.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Achpiyakup, as <i>or</i> when I was there	Achpiyenkup, as <i>or</i> when we were there
Achpiyanup, as <i>or</i> when thou wast there	Achpiyekup, as <i>or</i> when ye were there
Achpitup, as <i>or</i> when he was there	Achpichitup, as <i>or</i> when they were there.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Achpiatpanne, if I had been there	Achpiyenkpanne, if we had been there
Achpianpanne, if thou hadst been there	Achpiyekpanne, if ye had been there
Achpitpanne, if he had been there	Achpichitpanne, if they had been there.

Note.—The subjunctive has only a pluperfect in the active and passive voices, but not otherwise.

[FIRST CONJUGATION.]

Future.

<i>Singular.</i>	<i>Plural.</i>
Achpiyaktsch, if or when I am or shall be there	Achpiyenketsch, if or when we are or shall be there
Achpiyanetsch, if or when thou art or shalt be there	Achpiyequetsch, if or when ye are or shall be there
Achpitetsch, if or when he is or shall be there	Achpichtitetsch, if or when they are or shall be there.

Another form of this verb which may be called Adverbial.

Present.

<i>Singular.</i>	<i>Plural.</i>
Epia, where I am	Epiyenk, where we are
Epian, where thou art	Epiyeek, where ye are
Epit, where he is	Epichtüt, where they are.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Epiakup, where I was	Epiyenkup, where we were
Epiyanup, where thou wast	Epiyekup, where ye were
Epitup, where he was	Epichtitup, where they were.

Future.

<i>Singular.</i>	<i>Plural.</i>
Tatschta epia, where I shall be	Tatschta epiyenk, where we shall be
Tatschta epian, where thou shalt be	Tatschta epiyeek, where ye shall be
Tatschta epit, where he shall be	Tatschta epichtüt, where they shall be.

NEGATIVE FORM.

INFINITIVE MOOD.

(Not given.)

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwi, I am not there	Matta n'dappiwunenap, we are not there
Matta k'dappiwi, thou art not there	Matta k'dappiwihimoap, ye are not there
Matta w'dappiwi, he is not there	Matta achpiwiwak, they are not there.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwip, I was not there	Matta n'dappiwunenap, we were not there
Matta k'dappiwip, thou wast not there	Matta k'dappiwihimoap, ye were not there
Matta w'dappiwip, he was not there	Matta achpiwipannik, they were not there.

[FIRST CONJUGATION.]

Future.

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwitsch, I shall or will not be there	Matta n'dappiwuentsch, we shall or will not be there
Matta k'dappiwitsch, thou shalt or wilt not be there	Matta k'dappiwihimotsch, ye shall or will not be there
Matta w'dappiwitsch, he shall or will not be there	Matta achpiwaktsch, they shall or will not be there.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwake, when or if I am not there	Matta achpiwenke, when or if we are not there
Matta achpiwonne, when or if thou art not there	Matta achpiweque, when or if ye are not there
Matta achpique, when or if he is not there	Matta achpichtique, when or if they are not there.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwakup, when or if I was not there	Matta achpiwenkup, when or if we were not there
Matta achpiwonnup, when or if thou wast not there	Matta achpiwekup, when or if ye were not there
Matta achpikup, when or if he was not there	Matta achpichütup, when or if they were not there.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwakpanne, if I had not been there	Matta achpiwenkanne, if we had not been there
Matta achsiwonpanne, if thou hadst not been there	Matta achpiwekanne, if ye had not been there
Matta achpikpanne, if he had not been there	Matta achpichtikanne, if they had not been there.

Future.

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwaktsch*, when or if I shall not be there	Mattatsch achpiwenque, when or if we shall not be there
Matta achpiwonnetsch, when or if thou shalt not be there	Mattatsch achpiweke, when or if ye shall not be there
Matta achpiquetsch, when or if he shall not be there	Mattatsch achpichtique, when or if they shall not be there.

* *Note by the Translator.*—It will be observed that *tsch*, the sign of the future, is here affixed in the singular to the adverb, and in the plural the verb is inflected by it. It will be found, in the preceding page, combined in both numbers with the adverb *ta*, which signifies, where. I have been informed by Mr Heckewelder, that either form may be adopted, whether in the singular or plural, and that the ear is the best guide in such cases. So the negative may be expressed by *atta* or *matta*, as the ear directs.

[FIRST CONJUGATION.]

No. II.

LISSIN, to be *or* do so, to be so situated, disposed, *or* acting.

POSITIVE FORM.

INFINITIVE MOOD.

*Present.*Lissin, to be *or* do so*Preterite.*Lissineep, to have been, *or* done so*Future.*Lissintsch, to be *or* to do so at a future time.

INDICATIVE MOOD.

*Present.**Singular.*

N'dellsin, I am *or* do so
 K'dellsin, thou art *or* dost so
 W'dellsin, he is *or* does so

Plural.

N'dellsineen, we are *or* do so
 K'dellsihhimo, ye are *or* do so
 W'dellsinewo, they are *or* do so*.

*Preterite.**Singular.*

N'dellsineep, I was *or* did so
 K'dellsineep, thou wert *or* didst so
 W'dellsineep, he was *or* did so

Plural.

N'dellsihhenap, we were *or* did so
 K'dellsihhimoap, ye were *or* did so
 W'dellsinewoap, they were *or* did so.

*Future.**Singular.*

Nantsch n'dellsin, I shall *or* will be *or* do so
 Nantsch k'dellsin, thou shalt *or* wilt be *or* do so
 Nantsch w'dellsin, he shall *or* will be *or* do so

Plural.

Nantsch n'dellsineen, we shall *or* will be *or* do so
 Nantsch k'dellsihhimo, ye shall *or* will be *or* do so
 Nantsch w'dellsinewo, they shall *or* will be *or* do so.

*Another form of the Future.**Singular.*

N'dellsintchi, I shall be *or* do so
 K'dellsintchi, thou shalt be *or* do so
 W'dellsintchi, he shall be *or* do so

Plural.

N'dellsineentsch, we shall be *or* do so
 K'dellsinewotsch, ye shall be *or* do so
 W'dellsinewotsch, they shall be *or* do so.

* *Note by the Translator.*—The verbs ending in *si* and *in* are conjugated according to this rule, and have generally, though not always, *w* prefixed and *u* or *o* suffixed to the third person of the singular. Examples: *achpin*, to be there—*w'dappin* or *achpo* he is there; *palsin* to be sick—*palsu*, he is sick; *mikemossin*, to work—*mikemossu*, he works, &c. &c.

[FIRST CONJUGATION.]

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Lissil, be <i>or</i> do thou so	Lissik, be <i>or</i> do ye so
<i>Singular with Plural.</i>	<i>Double Plural.</i>
Lissitam, do thou let us be <i>or</i> do so	Lissitamook, do you let us be <i>or</i> do so
<i>Singular.</i>	<i>Plural.</i>
Lissititsch, be <i>or</i> do he so ; he shall be <i>or</i> do so	Lissichtititsch, let them be <i>or</i> do so ; they shall be <i>or</i> do so.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Lissiye, if I am <i>or</i> do so	Lissiyenke, if we are <i>or</i> do so
Lissiyanne, if thou art <i>or</i> doest so	Lissiyeque, if ye are <i>or</i> do so
Lissite, if he is <i>or</i> does so	Lissichtite, if they are <i>or</i> do so.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Lissiyakup, if I was <i>or</i> did so	Lissiyenkup, if we were <i>or</i> did so
Lissiyannup, if thou wert <i>or</i> didst so	Lissiyekup, if ye were <i>or</i> did so
Lissitup, if he was <i>or</i> did so	Lissichtitup, if they were <i>or</i> did so.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Lissiakpanne, if I had been <i>or</i> done so	Lissiyenkanne, if we had been <i>or</i> done so
Lissiyannanne, if thou hadst been <i>or</i> done so	Lissiyekpanne, if ye had been <i>or</i> done so
Lissitpanne, if he had been <i>or</i> done so	Lissichtitpanne, if they had been <i>or</i> done so.

Future.

<i>Singular.</i>	<i>Plural.</i>
Lissiyaktsch, I shall be <i>or</i> do so	Lissiyenketsch, if we shall be <i>or</i> do so
Lissiyantsch, if thou shalt be <i>or</i> do so	Lissiyeketsch, if ye shall be <i>or</i> do so
Lissitsch, if he shall be <i>or</i> do so	Lissichtitetsch, if they shall be <i>or</i> do so.

Another form of the same verb.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Elsiya, as I am <i>or</i> do	Elsiyenk, as we are <i>or</i> do
Elsiyan, as thou art <i>or</i> dost	Elsiyek, as ye are <i>or</i> do
Elsit, as he is <i>or</i> does	Elsichtit, as they are <i>or</i> do.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Elsiyakup, as I was <i>or</i> did	Elsiyenkup, as we were <i>or</i> did
Elsiyannup, as thou wert <i>or</i> didst	Elsiyekup, as ye were <i>or</i> did
Elsitup, as he was <i>or</i> did	Elsichtitup, as they were <i>or</i> did.

[FIRST CONJUGATION.]

*Future.**Singular.*

Tatsch* elsiya, as I shall *or* will be *or* do
 Tatsch elsiyan, as thou shalt *or* wilt be *or* do
 Tatsch elsit, as he shall *or* will be *or* do

Plural.

Tatsch elsiyenk, as we shall *or* will be *or* do
 Tatsch elsiyeek, as ye shall *or* will be *or* do
 Tatsch elsichtit, as they shall *or* will be *or* do.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Elsiyake, if I am *or* do so
 Elsiyanne, if thou art *or* dost so
 Elsite, if he is *or* does so

Plural.

Elsiyenke, if we are *or* do so
 Elsiyeque, if ye are *or* do so
 Elsichüte, if they are *or* do so.

*Preterite.**Singular.*

Elsiyakup, if I was *or* did so
 Elsiyannup, if thou wert *or* didst so
 Elsitup, if he was *or* did so

Plural.

Elsiyenkup, if we were *or* did so
 Elsiyeekup, if ye were *or* did so
 Elsichütup, if they were *or* did so.

*Pluperfect.**Singular.*

Elsiyakpanne, if I had been *or* done so
 Elsiyanpanne, if thou hadst been *or* done so
 Elsitpanne, if he had been *or* done so

Plural.

Elsiyenkpanne, if we had been *or* done so
 Elsiyekpanne, if ye had been *or* done so
 Elsichütpanne, if they had been *or* done so.

*Future.**Singular.*

Elsiyatsch, if I shall be *or* do so
 Elsiyannetsch, if thou shalt be *or* do so
 Elsifetsch, if he shall be *or* do so

Plural.

Elsiyenketsch, if we shall be *or* do so
 Elsiyequetsch, if ye shall *or* will do so
 Elsichütetsch, if they shall *or* will do so.

Impersonal Forms.

Elek, as it is
 Ellekup, as it was
 Tatsch elek, as it will be
 Leu, it is so; it is true

Leep, it was so
 Atta ne lewi, it is not so
 Atta ne lewip, it was not so.

NEGATIVE FORM.

INFINITIVE MOOD.

Lissiwi, not to be *or* do so.

* *Note by the Translator.*—This word *tatsch* is compounded of *ta*, which here is an adverb of similitude, and of *tsch*, the usual indication of the future, which is sometimes affixed to the adverb and sometimes to the verb, as has before been observed.

[FIRST CONJUGATION.]

INDICATIVE MOOD.

*Present.**Singular.*

Matta n'dellsiw, I am not *or* do not so
 Matta k'dellsiw, thou art not *or* dost not so
 Matta w'dellsiw, he is not *or* does not so

Plural.

Matta n'dellsiwuneen, we are not *or* do not so
 Matta k'dellsiwunewo, ye are not *or* do not so
 Matta w'dellsiwuwak, they are not *or* do not so.

*Preterite.**Singular.*

Matta n'dellsiwip, I was not *or* did not so
 Matta k'dellsiwip, thou wert not *or* didst not so
 Matta w'dellsiwip, he was not *or* did not so

Plural.

Matta n'dellsiwuneenakup, we were not *or* did not so
 Matta k'dellsiwunewakup, ye were not *or* did not so
 Matta w'dellsiwipannik, they were not *or* did not so.

*Future.**Singular.*

Mattatsch n'dellsiw, I shall *or* will not be *or* do so
 Mattatsch k'dellsiw, thou shalt *or* wilt not be *or* do so
 Mattatsch w'dellsiw, he shall *or* will not be *or* do so

Plural.

As in the Present tense, with *mattatsch* prefixed.

IMPERATIVE MOOD.

Singular.

Katschi lissiham, do not thou do so

Plural.

Katschi lissihek, do not ye do so.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Matta n'liwwake, if *or* when I am *or* do not so
 Matta lissiwwone, if *or* when thou art *or* dost not so
 Matta lissique, if *or* when he is *or* does not so

Plural.

Matta lissiwenke, if *or* when we are *or* do not so
 Matta lissiweque, if *or* when ye are *or* do not so
 Matta lissichtique, if *or* when they are *or* do not so.

*Preterite.**Singular.*

Matta n'liwwakup, if *or* when I was *or* did not so
 Matta lissiwonnap, if *or* when thou wert *or* didst not so
 Matta lissitup, if *or* when he was *or* did not so

Plural.

Matta lissiwenkup, if *or* when we were *or* did not so
 Matta lissiwekup, if *or* when ye were *or* did not so
 Matta lissichtup, if *or* when they were *or* did not so.

The future is formed from the present tense, by affixing *tsch* to the adverb *matta*, as *mattatsch n'liwwake*, &c.

[FIRST CONJUGATION.]

No. III.

MIKEMOSSIN, to work.

POSITIVE FORM.

INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Mikemossin, to work	Mikemossinep, to have worked.

PARTICIPLES.

<i>Present.</i>	<i>Past.</i>
Mikemossit, working	Mikemossitschik, having worked

Future.

Mikemossintsch, being to work, having work to do.

INDICATIVE MOOD.

<i>Singular.</i>	<i>Present.</i>	<i>Plural.</i>
N'mikemossi, I work		Mikemossihhena*, we work
K'mikemossi, thou workest		K'mikemossihhimo, ye work
Mikemossu, he works		Mikemossuwak, they work.

<i>Singular.</i>	<i>Preterite.</i>	<i>Plural.</i>
N'mikemossihump, I worked		Mikemossihhenap, we worked
K'mikemossihump, thou workedst		K'mikemossihhimoap, ye worked
Mikemossop, he worked		Mikemossopannik, they worked.

<i>Singular.</i>	<i>Future.</i>	<i>Plural.</i>
N'mikemossitsch, I shall or will work		Mikemossihhenatsch, we shall or will work
K'mikemossitsch, thou shalt or wilt work		K'mikemossihhimotsch, ye shall or will work
Mikemossutsch, he shall or will work		Mikemossuwatsch, they shall or will work.

* *Note by the Translator.*—This is a contraction of *mikemossihhummena*, and is often used for the sake of euphony. The double *h* has not a guttural sound; it merely shews that the preceding vowel is short.

[FIRST CONJUGATION.]

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Mikemossil, work thou	Mikemossik, work ye
Mikemoossitetsch, let him work, he shall work	Mikemossichtitetsch, let them work, they shall work
<i>Singular with Plural.</i>	<i>Double Plural.</i>
Mikemossitam, do thou let us work	Mikemossitamoak, do ye let us work.

SUBJUNCTIVE MOOD.

<i>Singular.</i>	<i>Present.</i>	<i>Plural.</i>
Mikemossiya, when or if I work	Mikemossiyenk, when or if we work	
K'mikemossiyann or yanne, when or if thou work- est	Mikemossiyek, when or if ye work	
Mikemossit, when or if he works	Mikemossichtit, when or if they work.	

<i>Singular.</i>	<i>Pluperite.</i>	<i>Plural.</i>
Mikemossiyakup, when or if I worked	Mikemossiyenkup, when or if we worked	
Mikemossiyannup, when or if thou workedst	Mikemossiyekup, when or if ye worked	
Mikemossitup, when or if he worked	Mikemossichtitup, when or if they worked.	

<i>Singular.</i>	<i>Pluperfect.</i>	<i>Plural.</i>
Mikemossiyakpanne, when or if I had worked	Mikemossiyenkpanne, when or if we had worked	
Mikemossiyannpanne, when or if thou hadst worked	Mikemossiyekpanne, when or if ye had worked	
Mikemossitpanne, when or if he had worked	Mikemossichtitpanne, when or if they had worked.	

<i>Singular.</i>	<i>Future.</i>	<i>Plural.</i>
Mikemossiyatsch, when or if I shall work	Mikemossiyenketsch, when or if we shall work	
Mikemossiyannetsch, when or if thou shalt work	Mikemossiyeketsch, when or if ye shall work	
Mikemossitetsch, when or if he shall work	Mikemossichtitsch, when or if they shall work.	

NEGATIVE FORM.

INDICATIVE MOOD.

<i>Singular.</i>	<i>Present.</i>	<i>Plural.</i>
Atta n'mikemossiwi, I do not work	Atta n'mikemossuwune or mikemossuwuneen, we have not worked	
Atta k'mikemossiwi, thou dost not work	Atta k'mikemossihimowi, ye have not worked	
Atta mikemossuwi, he does not work	Atta mikemossiwuwak, they have not worked.	

[FIRST CONJUGATION.]

*Preterite.**Singular.*

Atta n'mikimossiwiw, I did not work or have not worked
 Atta k'mikemossiw, thou didst not work or hast not worked
 Atta mikemossuwik, he did not work or has not worked

Plural.

Atta n'mikemossiwunap, we did not work or have not worked
 Atta k'mikemossiwihhimoap, ye did not work or have not worked
 Atta mikemossiwipannik, they did work or have not worked.

*Future.**Singular.*

Atta n'mikemossiwitsch, I shall not work
 Atta k'mikemossiwitsch, thou shalt not work
 Atta mikemossuwitsch, he shall not work

Plural.

Atta mikemossiwunatsch, we shall not work
 Atta k'mikemossiwihhimsch, ye shall not work
 Atta mikemossuwiktsch, they shall not work.

IMPERATIVE MOOD.

Singular.

Katschi mikemossihon, work not thou

Plural.

Katschi mikemossihok, work ye not.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Matta mikemossiw, when or if I do not work
 Matta mikemossiwonne, when or if thou dost not work
 Matta mikemossique, when or if he does not work

Plural.

Matta mikemossiwenk, when or if we do not work
 Matta mikemossiwek, when or if ye do not work
 Matta mikemossichük, when or if they do not work.

*Preterite.**Singular.*

Matta mikemossiwakup, when or if I did not work
 Matta mikemossiwonnup, when or if thou didst not work
 Matta mikemossikup, when or if he did not work

Plural.

Matta mikemossiwenkup, when or if we did not work
 Matta mikemossiwekup, when or if ye did not work
 Matta mikemossichitup, when or if they did not work.

*Future.**Singular.*

Atta mikemossiwatsch, when or if I shall not work
 Atta mikemossiwonnetsch, when or if thou shalt not work
 Atta mikemossiketsch, when or if he shall not work

Plural.

Atta mikemossiwenketsch, when or if we shall not work
 Atta mikemossiweketsch, when or if ye shall not work
 Atta mikemossichüktsch, when or if they shall not work.

[FIRST CONJUGATION.]

No. IV.

MITZIN, to eat.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Mitzin, to eat

Preterite.

Mitzineep or mitzihump, to have eaten.

PARTICIPLES.

Singular.

Mitzit, he who is eating there

Plural.

Mitzichtit, they who are eating there.

INDICATIVE MOOD.

*Present.**Singular.*N'mitzi, I eat
K'mitzi, thou eatest
Mitzu, he eats*Plural.*N'mitzineen or mitzihenna, we eat
K'mitzihimo, ye eat
Mitzowak, they eat.*Preterite.**Singular.*N'mitzineep or n'mitzihump, I have eaten
K'mitzineep or k'mitzihump, thou hast eaten
Mitzoop, he has eaten*Plural.*N'mitzihhenakup, we have eaten
K'mitzihhimoakup, ye have eaten
Mitzopannik, they have eaten.*Future.*

(Not given.)

IMPERATIVE MOOD.

*Singular.*Mitzil, eat thou
Mitzitetsch, let him eat*Plural.*Mitzik, eat ye
Mitzichtitetsch, let them eat*Singular with Plural.*

Mitzitam, do thou let us eat

Double Plural.

Mitzitamook, do you let us eat.

SUBJUNCTIVE MOOD.

*Present.**Singular.*N'mitzianne, when or if I eat
K'mitzianne, when or if thou eatest
Mitzite, when or if he eats*Plural.*Mitziyenke, when or if we eat
Mitziyenke, when or if ye eat
Mitzichute, when or if they eat.

[FIRST CONJUGATION.]

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'mitziyannup, when or if I did eat or have eaten	N'mitziyenkup, when or if we did eat or have eaten
K'mitziyannup, when or if thou didst eat or hast eaten	Mitziyekup, when or if ye did eat or have eaten
Mitziite, when or if he did eat or has eaten	Mitziçhitup, when or if they did eat or have eaten.

The Future

Is conjugated like the present tense, *n'mitziyanetsch*, when or if I shall have eaten, &c.

The preterite is often joined to or preceded by the adverb *metschi* (already), as for instance, *metschi mitziyanne*, when or if I shall have eaten, *metschi mitziite*, when or if he shall have eaten.

No. V.

POMMISSIN, to go, to walk.

POSITIVE FORM.

INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pommissin, to go	Pommissineep, to have gone.

PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Pemsit, one who is going	Pemsitschik, those who are going, (euntes, ambulantes)

INDICATIVE MOOD.

<i>Present.</i>	<i>Plural.</i>
<i>Singular.</i>	
N'pomsî, I go	N'pommissineen, we go
K'pomsî, thou goest	Pomsîhimo, ye go
Pomsu, he goes	Pommissowak, they go.

<i>Preterite.</i>	<i>Plural.</i>
<i>Singular.</i>	
N'pomsineep, I went	Pommissihhenakup, we went
K'pomsineep, thou didst go	Pommissihhimoakup, ye went
Pommissop, he went	Pommissopannik, they went.

[FIRST CONJUGATION.]

The Future

Is conjugated like the present, with *tsch* suffixed :

<i>Singular.</i>	EXAMPLE.	<i>Plural.</i>
N'pomtsich K'pomtsich Pommissutsch or pomsutch	N'pommissineentsch Pommissihimotsch or pomsihimotsch Pommissowaktsch.	

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pommissil, go thou	Pommissik, go ye.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Pommissiyane, when or if I go K'pommissiyane, when or if thou goest Pommissite, when or if he goes	Pommissiyenke, when or if we go Pommissiyekue, when or if ye go Pommissichtüte, when or if they go.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Pommissiyannup, when or if I went K'pommissiyannup, when or if thou didst go Pommissitup, when or if he went	Pommissiyenkup, when or if we went Pommissiyekup, when or if ye went Pommissichtitup, when or if they went.

Future.

<i>Singular.</i>	<i>Plural.</i>
Pommissiyanetsch, when or if I shall go K'pommissiyanetsch, when or if thou shalt go Pommissitetsch, when or if he shall go	Pommissiyenketsch, when or if we shall go Pommissiyeketsch, when or if ye shall go Pommissichtütetsch, when or if they shall go.

Note.—This verb is not used in the sense of “going to or away from a particular place.” In this case *aan*, to go, and *allumsin*, to go away, are used.

No. VI.

GAUWIN, to sleep.

POSITIVE FORM.

INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Gauwin, to sleep	Gauwineep, to have slept

[FIRST CONJUGATION.]

Future.

Gauwintschi, to be about to sleep (dormiturus esse).

PARTICIPLES.

Present.

Singular.
Gewi, he who sleeps, (dormiens)

Plural.
Gewitschluk, they who sleep, (dormientes)

Preterite.

Singular.
Gewitup, he or one who has slept

Plural.
Gewitpannik, they who have slept.

INDICATIVE MOOD.

Present.

Singular.
N'gauwi, I sleep
K'gauwi, thou sleepest
Gauwiu, he sleeps

Plural.
Gauwineen, we sleep
Gauwihimo, ye sleep
Gauwiwak, they sleep.

Preterite.

Singular.
N'gauwineep, I slept
K'gauwineep, thou didst sleep
Gauwip, he slept

Plural.
Gauwihhenakup, we slept
Gauwihhimoakup, ye slept
Gauwipannik, they slept.

Future.

Singular.
N'gauwintschi, I shall or will sleep
K'gauwintschi, thou shalt or wilt sleep
Gauwuchschi, he shall or will sleep

Plural.
Gauwihhenatsch, we shall or will sleep
Gauwihhimotsch, ye shall or will sleep
Gauwiwaksch, they shall or will sleep.

IMPERATIVE MOOD.

Singular.
Gauwil, sleep thou
Gauwiwetsch, let him or he shall sleep
Singular with Plural.
Gauwitam, do thou let us sleep

Plural.
Gauwik, sleep ye
Gauwichtitetsch, they shall sleep
Double Plural.
Gauwitamook, do ye let us sleep.

SUBJUNCTIVE MOOD.

(Not given.)

Note.—Gauwoheen, to lie down to sleep.

[FIRST CONJUGATION.]

No. VII.

POMMAUCHSIN, to live.

POSITIVE FORM.

INFINITIVE MOOD.

Pommauchsin, to live
Pommauchsineep, to have livedPommauchsintsch, *victurus esse*. The idea
cannot be expressed in English.

PARTICIPLES.

Present.

Pemauchsit, living

Perfect.

Pemauchsitpannik, he who lived

Future.

Pemauchsitschück, he who shall live.

INDICATIVE MOOD.

*Present.**Singular.*N'pommauchsi, I live
K'pommauchsi, thou livest
Pommauchsu, he liveth*Plural.*N'pommauchsihummena, we live
K'pommauchsihhimo, ye live
Pommauchsowak, they live.*Preterite.**Singular.*N'pommauchsineep, I lived
K'pommauchsineep, thou livedst
Pommauchsop, he lived*Plural.*N'pommauchsihummenakup, we lived
K'pommauchsik, ye lived
Pommauchsopannik, they lived.*Future.**Singular.*N'pommauchsitsch, I shall live
K'pommauchsitsch, thou shalt live
Pommauchsutsch, he shall live*Plural.*N'pommauchsihummenatsch, we shall live
K'pommauchsihhimotsch, ye shall live
Pommauchsowaktsch, they shall live

IMPERATIVE MOOD.

Singular.

Pommauchsil, live thou

Plural.

Pommauchsik, live ye

Future Singular.

Pommauchsitetsch, he shall live

Future Plural.

Pommauchsichtitetsch, they shall live.

[FIRST CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**Singular.*

N'pommauchsiyanne, if *or* when I live
 K'pommauchsiyanne, if *or* when thou livest
 Pommauchsite, if *or* when he lives

Plural.

Pommauchsiyenke, if *or* when we live
 Pommauchsiyeque, if *or* when ye live
 Pommauchsiehute, if *or* when they live.

*Preterite.**Singular.*

N'pommauchsiyannup, if *or* when I had lived
 K'pommauchsiyannup, if *or* when thou hast lived
 Pommauchsitup, if *or* when he has lived

Plural.

Pommauchsiyenkup, if *or* when we have lived
 Pommauchsiyekup, if *or* when ye have lived
 Pommauchsiehtitup, if *or* when they have lived

*Pluperfect.**Singular.*

N'pommauchsiyanpanne, if *or* when I had lived
 K'pommauchsiyanpanne, if *or* when thou hadst lived
 Pommauchsitpanne, if *or* when he had lived

Plural.

Pommauchsiyenkanne, if *or* when we had lived
 Pommauchsiyekanne, if *or* when ye had lived
 Pommauchsiehtitpanne, if *or* when they had lived.

The Future

Is like the present with only *tsch* suffixed: thus *n'pommauchsiyan-netsch*, *k'pommauchsiyannetsch*, &c.

NEGATIVE FORM.

INFINITIVE MOOD.

(Not given.)

INDICATIVE MOOD.

*Present.**Singular.*

Matta n'pommauchsiwi, I do not live
 Matta k'pommauchsiwi, thou dost not live
 Matta pommauchsiwi, he does not live

Plural.

Matta n'pommauchsiwuneen *or* n'pommauchsiwenk, we do not live
 Matta k'pommauchsiwunevo *or* k'pommauchsiweek, ye do not live
 Matta pommauchsiwiwak, they do not live.

*Preterite.**Singular.*

Matta n'pommauchsiwip, I have not lived
 Matta k'pommauchsiwip, thou hast not lived
 Matta pommauchsiwip, he has not lived

Plural.

Matta n'pommauchsiwenkup, we have not lived
 Matta k'pommauchsiwekup, ye have not lived
 Matta pommauchsiwipannik, they have not lived.

[FIRST CONJUGATION.]

The Future

Is like the present with *tsch* suffixed.

IMPERATIVE MOOD.

(*Not given.*)

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwonne, if I do not live	Matta pommauchsiwenke, if we do not live
Matta k'pommauchsiwonne, if thou dost not live	Matta pommauchsiweke, if ye do not live
Matta pommauchsique, if he does not live	Matta pommauchsichtique, if they do not live

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwonnup, if or when I did not live	Matta pommauchsiwenkup, if or when we did not live
Matta k'pommauchsiwonnup, if or when thou didst not live	Matta pommauchsiwekup, if or when ye did not live
Matta pommauchsitup, if or when he did not live	Matta pommauchsichtitup, if or when they did not live.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwipanne, if or when I had not lived	Matta pommauchsiwenkpanne, if or when we had not lived
Matta k'pommauchsiwipanne, if or when thou hadst not lived	Matta pommauchsiwekpanne, if or when ye had not lived
Matta pommauchsiwipanne, if or when he had not lived	Matta pommauchsuwiwakpanne, if or when they had not lived.

The Future

Is formed from the present, as is said above, by adding *tsch*.

CAUSATIVE FORM.

INFINITIVE MOOD

Pommauchsoheen, to make to live.

PARTICIPLES.

Present.

<i>Singular.</i>	<i>Plural.</i>
Pemauchsohaluwed, he who makes to live	Pemauchsohalquenk, he who makes us live
Pemauchsohalid, he who makes me live	Pemauchsohalqueek, he who makes you live
Pemauchsohalquon, he who makes thee live	Pemauchsohalquichtit, he who makes them live
Pemauchsohalat, he who makes him live	

[FIRST CONJUGATION.]

Preterite.

Pemauchsohalitup, he who made me live.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalgun or n'pommauchsohaluk, he makes me live	Pommauchsohalguna or pommauchsohalquen, he makes us live
K'pommauchsohalgun, he makes thee live	K'pommauchsohalguwa, he makes you live
Pommauchsohalaf or pommauchsohalgol, he makes him live	Pommauchsohalawak, he makes them live.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalguncep, he made me live	Pommauchsohalquenup, he made us live
K'pommauchsohalguncep, he made thee live	Pommauchsohalquekup, he made you live
Pommauchsohalap, he made him live	Pommauchsohalapannit, he made them live.

Future.

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalaktsch, he shall or will make me live	N'pommauchsohalgunatsch, he shall or will make us live
K'pommauchsohalaktsch, he shall or will make thee live	K'pommauchsohalguwaktsch, he shall or will make you live
Pommauchsohaluchtsch, he shall or will make him live	Pommauchsohalawaktsch, he shall or will make them live.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pommauchsohalil, make me live	Pommauchsohalineen, make us live

NEGATIVE FORM.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsohalgowi, he does not make me live	Matta pommauchsohalguwuneeen, he does not make us live
Matta k'pommauchsohalgowi, he does not make thee live	Matta k'pommauchsohalguweek, he does not make you live
Matta pommauchsohalawi, he does not make him live	Matta pommauchsohalawiwak, he does not make them live.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta pommauchsohalgowip, he did not make me live	Matta pommauchsohalguwenkup, he did not make us live
Matta k'pommauchsohalgowip, he did not make thee live	Matta pommauchsohalgawekup, he did not make you live
Matta pommauchsohalawip, he did not make him live	Matta pommauchsohalawipannit, he did not make them live.

[FIRST CONJUGATION.]

The Future.

May be formed from the present tense, as has been already shewn.

Note.—From the verb *pommauchsin* is also formed *petauchsin*, to live so long, till now, to this time, and is conjugated through all the moods and tenses of the radical verb. When we say *petauchsohalgun*, it is as much as to say “he” (the Saviour) “has preserved our lives or kept (keeps) us living until this time.” In this sense, it can only be said of the Deity and of no one else. It is, as one might say, a *religious* verb.

No. IX.

LAUCHSIN, to live, to walk.

This verb is derived from *pommauchsin* above conjugated*.

INFINITIVE MOOD.

Lauchsin, to live, walk.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsin, I live <i>or</i> walk	N'dellauchsineen <i>or</i> n'dellauchsihummena, we live <i>or</i> walk
K'dellauchsin, thou livest <i>or</i> walkest	K'dellauchsihhimo, ye live <i>or</i> walk
W'dellauchsin <i>or</i> lauchsu, he lives <i>or</i> walks	W'dellauchsinewo <i>or</i> lauchsowak, they live <i>or</i> walk.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsineep <i>or</i> n'dellauchsihump, I lived <i>or</i> walked	N'dellauchsihummenakup, we lived <i>or</i> walked
K'dellauchsineep <i>or</i> k'dellauchsihump, thou livedst <i>or</i> walkedst	K'dellauchsihimoakup, ye lived <i>or</i> walked
W'dellauchsineep <i>or</i> lauchsop, he lived <i>or</i> walked	W'dellauchsinewo <i>or</i> lauchsopannik, they lived <i>or</i> walked.

* *Note by the Translator.*—The author does not explain himself further, but I have been informed by Mr Heckewelder that the Delawares have various verbs in which they combine the idea of life with actions of living men. Thus a person who has been sick, being asked how he is, will answer, I live, I walk, I am on my feet, I am lively, able to walk about. In other circumstances, the answer to such a question will be given by a different verb. The author, in his copious Delaware Vocabulary, in the form of a spelling book, has neither *lauchsin* nor *pommauchsin*, he has *pommissin*, to walk, *pommixin*, to creep. These shades of language can only be acquired by practice.

[FIRST CONJUGATION.]

*Future.**Singular.*

N'dellauchsintsch, I shall live *or* walk
 K'dellauchsintsch, thou shalt live *or* walk
 Lauchsutsch, he shall live *or* walk

Plural.

N'dellauchsihummenatsch, we shall live *or* walk
 K'dellauchsihimmotsch, you shall live *or* walk
 W'dellauchsowaktsch, they shall live *or* walk

IMPERATIVE MOOD.

Singular.

Lauchsil, live thou *or* walk

Plural.

Lauchsik, live ye
 Lauchsitam, let us live.

More of this mood is not given.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Lauchsiya, if I live *or* walk
 Lauchsiyanne, if thou livest *or* walkest
 Lauchsite, if he lives *or* walks

Plural.

Lauchsiyenke, if we live *or* walk
 Lauchsiyeque, if ye live *or* walk
 Lauchsichtite, if they live *or* walk.

*Preterite.**Singular.*

Lauchsiyakup, if I lived
 K'dellauchsiyannup, if thou livedst
 Lauchstup, if he lived

Plural.

Lauchsiyenkup, if we lived
 Lauchsiyekup, if ye lived
 Lauchsichtitup, if they lived.

*Pluperfect.**Singular.*

Lauchsiyanpanne, if I had lived
 K'dellauchsiyanpanne, if thou hadst lived
 Lauchsitpanne, if he had lived

Plural.

Lauchsiyenkanne, if we had lived
 Lauchsiyekanne, if ye had lived
 Lauchsichtitpanne, if they had lived.

*Future.**Singular.*

Lauchsiyannetsch, if I shall live
 K'dellauchsiyannetsch, if thou shalt live
 Lauchsitetsch, if he shall live

Plural.

Lauchsiyenketsch, if we shall live
 Lauchsiyeketsch, if ye shall live
 Lauchsichtitetsch, if they shall live.

CAUSATIVE FORM.

Lauchsoheen, to cause *or* make one to live, walk, be lively, happy.

INFINITIVE MOOD.

Lauchsoheen, to make one live (in the sense above mentioned).

[FIRST CONJUGATION.]

PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Lauchsohalid, he who makes me live	Lauchsohalquenk, he who makes us live
Lauchsohalitup, he who made me live	

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsohalgun, he who makes me live	N'dellunchsohalguneen, he who makes us live
Lauchsohalquon, he who makes thee live	K'dellauchsohalguwa, he who makes you live
Lauchsohalgol, he who makes him live	Lauchsohalawak, he who makes them live.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsohalguneep, he made me live	Lauchsohalquenkup, he made us live
K'dellauchsohalguneep, he made thee live	Lauchsohalquekup, he made you live
Lauchsohalgop, he made him live	Lauchsohalapannit, he made them live

Future.

<i>Singular.</i>	<i>Plural.</i>
Nekamatsch n'dellauchsohalgun, he will make me live	N'dellauchsohalgunatsch, he will make us live
Nekamatsch k'dellauchsohalgun, he will make thee live	K'dellauchsohalguwatsch, he will make you live
Nekamatsch lauchsohalgol, he will make him live	Lauchsohalawatsch, he will make them live.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Lauchsohalil, make me live	Lauchsohalineen, make us live.

No more of this verb is given.

No. X.

WULAMALLSIN, to be well, happy.

POSITIVE FORM.

INFINITIVE MOOD.

Wulamallsin, to be well, happy.

[FIRST CONJUGATION.]

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsi, I am well	Nulamallsihhummena, <i>or shorter</i> , nulamallsih-
Kulamallsi, thou art well	hena, we are well
Wulamallsi, he is well	Kulamallsihhimo, ye are well
	Wulamallsowak, they are well.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsihump, I was well	Nulamallsihhummenakup, we were well
Kulamallsihump, thou wast well	Kulamallsihhimoakup, ye were well
Wulamalessop, he was well	Wulamallsopannik, they were well.

Future.

<i>Singular.</i>	<i>Plural.</i>
Nulalmalsitsch, I shall <i>or</i> will be well	Nulamallsihhenatsch, we shall <i>or</i> will be well
Kulamallsitsch, thou shalt <i>or</i> wilt be well	Kulamallsihhimotsch, ye shall <i>or</i> will be well
Wulamallessutsch, he shall <i>or</i> will be well	Wulamallsowaktsch, they shall <i>or</i> will be well.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanne, if <i>or</i> when I am well	Wulamallsiyenke, if <i>or</i> when we are well
Kulamallsiyanne, if <i>or</i> when thou art well	Wulamallsiyekue, if <i>or</i> when ye are well
Wulamallsite, if <i>or</i> when he is well	Wulamallsichüte, if <i>or</i> when they are well.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanup, if <i>or</i> when I was well	Nulamallsyenkup, if <i>or</i> when we were well
Kulamallsiyanup, if <i>or</i> when thou wert well	Kulamallsiyekup, if <i>or</i> when ye were well
Wulamallsitup, if <i>or</i> when he was well	Wulamallsichitup, if <i>or</i> when they were well.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanpanne, if <i>or</i> when I had been well	Wulamallsiyenkanne, if <i>or</i> when we had been well
Kulamallsiyanpanne, if <i>or</i> when thou hadst been well	Wulamallsiyekpanne, if <i>or</i> when ye had been well
Wulamallessitpanne, if <i>or</i> when he had been well	Wulamallsichütpanne, if <i>or</i> when they had been well.

[FIRST CONJUGATION.]

Future.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyannetsch, if or when I shall or will be well	Wulamallsiyenketsch, when or if we shall or will be well
Kulamallsiyannetsch, if or when thou shalt or wilt be well	Wulamallsiyequetsch, when or if ye shall or will be well
Wulamallsitetsch, if or when he shall or will be well	Wulamallsichtitetsch, when or if they shall or will be well.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta nulamallsiwi, I am not well	Matta nulamallsiwunee, we are not well
Matta kulamallsiwi, thou art not well	Matta kulamallsiwhimo, ye are not well
Matta wulamallsiwi, he is not well	Matta wulamallsiwiak, they are not well.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta nulamallsiwip, I have not been well	Matta nulamallsiwenkup, we have not been well
Matta kulamallsiwip, thou hast not been well	Matta kulamallsiwhimo, ye have not been well
Matta wulamallsiwi, he has not been well	Matta wulamallsiwiannik, they have not been well.

The remainder may be easily conjugated by following the negative form of *ponmauchsins*, to live, above given.

CONTINUOUS FORM.

To be conjugated as the preceding with *wa* prefixed.

EXAMPLE.

Wawulamallsin, to be always well or happy.

<i>Singular.</i>	<i>Plural.</i>
N'wawulamallsi, I am always well	Wawulamallsihumena, we are always well
K'wawulamallsi, thou art always well	K'wawulamallsihimo, ye are always well
Wawulamallsu, he is always well	Wawulamallsowak, they are always well, &c.

CAUSATIVE FORM.

Wulamallesscheen, to make or cause a person to be well or happy.

INFINITIVE MOOD.

Wulamallesscheen, to make one happy.

[FIRST CONJUGATION.]

PARTICIPLES.

Wulamallessohaluwed, he who makes one happy	Wulamallessohalat, he who makes him happy
Wulamallessohalid, he who makes us happy	Wulamallessohalquenk, he who makes us happy
Wulamallessohalian (<i>vocative</i>), O thou who makes me happy!	Wulamallessohalqueek, he who makes you happy
Wulamallessohalquon, he who makes thee happy	Wulamallessohalquichtit, he who makes them happy.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohalgun, he makes me happy	Wulamallsohalguna, he makes us happy
Kulamallsohalgua, he makes thee happy	Wulamallsohalguwa, he makes you happy
Wulamallsohalgol, he makes him happy	Wulamallsohalawak, he makes them happy.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohalguneep, he made me happy	Wulamallsohalgunap, he made us happy
Kulamallsohalguneep, he made thee happy	Wulamallsohalguwoap, he made you happy
Wulamallsohalap, he made him happy	Wulamallsohalapannik, he made them happy.

Future.

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohaluktsch, he shall make me happy	Wulamallsohalgunatsch, he shall make us happy
Kulamallsohaluktsch, he shall make thee happy	Wulamallsohalguwatsch, he shall make you happy
Wulamallsohalauchs, he shall make him happy	Wulamallsohalawaktsch, he shall make them happy.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalil, make me happy	Wulamallsahalineen, make us happy.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalite, if or when he makes me happy	Wulamallsahalquenke, if or when he makes us happy
Wulamallsahalquonne, if or when he makes thee happy	Wulamallessohalqueque, if or when he makes you happy
Wulamallsahalate, if or when he makes him happy	Wulamallsahalquichtite, if or when he makes them happy.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalitup, if or when he made me happy	Wulamallsahalquenkup, if or when he made us happy
Wulamallsahalquonnup, if or when he made thee happy	Wulamallsahalquekup, if or when he made you happy
Wulamallsahalatup, if or when he made him happy	Wulamallsahalquichtup, if or when he made them happy.

[FIRST CONJUGATION.]

Future.

(Not given.)

Note.—The proper orthography of this verb is *wulamallessin*. *wulamallesscheen*, *wulamallessi*, &c.; but the *e* is frequently left out for brevity's sake, both in speaking and writing, therefore in this conjugation the two modes of spelling are indifferently used.

No. XI.

NIHILLAPEWIN, to be one's own master, to be free.

INFINITIVE MOOD.

Nihillapewin, to be free.

PARTICIPLES.

Present.

Singular.
Nihillapewid, he who is free

Plural.
Nihillapewitschik, they who are free.

INDICATIVE MOOD.

Present.

Singular.
Nihillapewi, I am free
K'nihillapewi, thou art free
Nihillapeu, he is free

Plural.
Nihillapewineen, nihillapewiyenk, nihillapewi-
hummena, we are free
Nihillapewihimo, nihillapewiyek, ye are free
Nihillapewak, they are free.

Preterite.

Singular.
Nihillapewihuup, I was free
K'nihillapewihuup, thou wast free
Nihillapewip, he was free

Plural.
Nihillapewihummenakup, we were free
K'nihillapewihummoakup, ye were free
Nihillapewapannik, they were free.

The Future

Is as usual formed from the present by means of the suffix *tsch*.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

Singular.
Nihillapewiyake, when or if I am free
K'nihillapewiyane, when or if thou art free
Nihillapewite, when or if he is free

Plural.
Nihillapewiyenke, when or if we are free
Nihillapewiyekue, when or if ye are free
Nihillapewichüte, when or if they are free.

[FIRST CONJUGATION.]

*Preterite.**Singular.*

Nihillapewiyannup, when *or* if I was free
 K'nihiillapewiyannup, when *or* if thou wert free
 Nihillapewitup, when *or* if he was free

Plural.

Nihillapewiyenkup, when *or* if we were free
 Nihillapewiyekup, when *or* if ye were free
 Nihillapewichtitup, when *or* if they were free.

*Pluperfect.**Singular.*

Nihillapewiyanpanne, when *or* if I had been free
 K'nihiillapewiyanpanne, when *or* if thou hadst
 been free
 Nihillapewipanne, when *or* if he had been free

Plural.

Nihillapewiyenkanne, when *or* we had been
 free
 Nihillapewiyekpanne, when *or* if ye had been free
 Nihillapewichtitpanne, when *or* if they had been
 free.

Future.

(Not given.)

Note.—As this verb has the syllable *wi*, which in general indicates a negative form, its negative has *wiwi*.

CAUSATIVE FORM.

INFINITIVE MOOD.

Nihillapucheen, to liberate *or* make free.

PARTICIPLES.

*Present.**Singular.*

Nihillapeuhoalid, he who makes me free, my de-
 liverer
 Nihillapeuhalquon, he who makes thee free, thy
 deliverer
 Nihillapeuhoalat, he who makes him free, his de-
 liverer

Plural.

Nihillapeuhoalquenk, he who makes us free, our
 deliverer
 Nihillapeuhoalqueek, he who makes you free,
 your deliverer
 Nihillapeuhoalquichtit, he who makes them free,
 their deliverer.

Preterite.

Nihillapeuhoalitup, he who made me free, &c.

INDICATIVE MOOD.

*Present.**Singular.*

Nihillapeuhalgun, he *or* one* makes me free
 K'nihiillapeuhalgun, he *or* one makes thee free
 Nihillapeuhalgol, he *or* one makes him free

Plural.

Nihillapeuhalguna *or* nihillapeuhalquenk, he *or*
 one makes us free
 Nihillapeuhalguwa *or* nihillapeuhalqueek, he
 or one makes you free
 Nihillapeuhalgook *or* nihillapeuhalawak, he *or*
 one makes them free.

* *Note by the Translator.*—One answers here to the French particle *on*: *on me délivre*

[FIRST CONJUGATION.]

Preterite.

Singular.
 Nihillapeuhoalgaop, he made me free
 K'nihillapeuhoalgop, he made thee free
 W'nihillapeuhoalap, he made him free

Plural.
 Nihillapeuhoalgunakup, he made us free
 Nihillapeuhoalguwakup, he made you free
 W'nipihillapeuhoalapannik, he made them free.

The Future.

Is formed from the present, by means of the suffix *tsch*.

IMPERATIVE MOOD.

Singular.
 Nihillapeuhoalil, make me free

Plural.
 Nihillapeuhoalinen, make us free.

SUBJUNCTIVE MOOD.

Present.

Singular.
 Nihillapeuhoalite, if or when he makes me free
 Nihillapeuhoalquonne, if or when he makes thee free
 W'nihillapeuhoalate, if or when he makes him free

Plural.
 Nihillapeuhoalquenke, if or when he makes us free
 Nihillapeuhoalqueque, if or when he makes you free
 Nihillapeuhoalquichtite, if or when he makes them free.

Preterite.

Singular.
 Nihillapeuhoalitup, if or when he made me free
 Nihillapeuhoalquonnup, if or when he made thee free
 Nihillapeuhoalatup, if or when he made him free

Plural.
 Nihillapeuhoalquenkup, if or when he made us free
 Nihillapeuhoalquekup, if or when he made you free
 Nihillapeuhoalquichtitup, if or when he made them free.

Pluperfect.

Singular.
 Nihillapeuhoalitpanne, if or when he had made me free
 Nihillapeuhoalatquonpanne, if or when he had made thee free
 Nihillapeuhoalatpanne, if or when he had made him free

Plural.
 Nihillapeuhoalquenkanne, if or when he had made us free
 Nihillapeuhoalqueekpanne, if or when he had made you free
 Nihillapeuhoalquichtitpanne, if or when he had made them free.

Future.

(Not given.)

[FIRST CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussia, if or when I am made free	Nihillapeuhoalgussiyenque, if or when we are made free
K'nihillapeuhoalgussiyane, if or when thou art made free	Nihillapeuhoalgussiyekue, if or when ye are made free
Nihillapeuhoalgussite, if or when he is made free	Nihillapeuhoalgussichtite, if or when they are made free.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussiyakup, if or when I was made free	Nihillapeuhoalgussiyenkup, if or when we were made free
K'nihillapeuhoalgussiyakup, if or when thou wert made free	K'nihillapeuhoalgussiyekup, if or when ye were made free
Nihillapeuhoalgussitup, if or when he was made free	Nihillapeuhoalgussichtitup, if or when they were made free.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussiyakpanne, if or when I had been made free	Nihillapeuhoalgussiyenkanne, if or when we had been made free
K'nihillapeuhoalgussiyakpanne, if or when thou hadst been made free	K'nihillapeuhoalgussiyekpanne, if or when ye had been made free
Nihillapeuhoalgussitpanne, if or when he had been made free	Nihillapeuhoalgussichtitpanne, if or when they had been made free.

Future.

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussitsch, if or when I shall be made free	Nihillapeuhoalgussihumienatsch, if or when we shall be made free
K'nihillapeuhoalgussitsch, if or when thou shalt be made free	K'nihillapeuhoalgussihimatsch, if or when ye shall be made free
Nihillapeuhoalgussitsch, if or when he shall be made free	Nihillapeuhoalgussowaktsch*, if or when they shall be made free.

* *Note by the Translator.*—This verb in its various forms is derived from, or at least connected with *nihillatamen*, I own, I am master of, and to that class belong words which may be used as substantives, signifying lord or master, or as participles, in their personal forms, as he who owns me, thee, him, &c. See the 4th conjugation. No. III. to which that verb belongs.

With this family of verbs and substantives is connected the verb, *nihilla*, I kill, or strike dead, and its forms, *knihillall*, I kill thee, strike thee dead; and *nilhagussiani*, (used only in the subjunctive mood) if or when I am killed or struck dead. It is very curious to observe the chains of ideas which different nations pursue in the formation of their languages. Here we find right, power, and force confounded together, as if there was no difference between them—I am owner, master, lord; I strike, kill, destroy; all—words derived from the same root produced under different forms, and this will, no doubt, be ascribed to the *barbarity* of American Indians. But may not similar connections and derivations be found in the languages of civilized nations? For instance the Italian *cattivo*, wicked, from *captivus*, a prisoner, whence the English word *caitiff* is derived; the French *gueux*, a scoundrel, which signifies also a *beggar*; thus stigmatizing misfortune with the imputation of baseness and crime; and in almost all European languages, the words *wretch*, *malheureux*, *miserable*, &c. used to express the highest degree of defamation and contempt. "Take physic, pomp!"—Let us learn first to know ourselves, before we pass too severe a judgment on other nations.

[OF VERBS.]

Second Conjugation.**No. I.**

AAN, to go (thither, to a place.)

POSITIVE FORM.**INFINITIVE MOOD.**

Aan, to go.

PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Eyat, going Ahek, gone	Eyatschik Ahekschik.

INDICATIVE MOOD.*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'da, I go K'da, thou goest Eu <i>or</i> waeu, he goes	N'danceen <i>or</i> n'dahhena, we go K'dahhimo, ye go Ewak, waewak, <i>or</i> w'danewo, they go.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'dahump, n'danep, I went K'dahump, k'danep, thou didst go Eep, w'danep, he went	N'dahhenap <i>or</i> n'dahhenakup, we went K'dahhimot-sch, ye went Epannik, they went.

Future.

<i>Singular.</i>	<i>Plural.</i>
N'dantsch, I shall <i>or</i> will go K'dantsch, thou shalt <i>or</i> wilt go Euchtsch, he shall <i>or</i> will go	N'dahhenatsch, we shall <i>or</i> will go K'dahhimot-sch, ye shall <i>or</i> will go Ewachtsch, they shall <i>or</i> will go.

IMPERATIVE MOOD.*Present.*

<i>Singular.</i>	<i>Plural.</i>
Aal, go thou	Atam let us go Aak, go ye.

[SECOND CONJUGATION.]

Future.

Singular.
Atetsch, he shall go

Plural.
Achtitetsch, they shall go.

SUBJUNCTIVE MOOD.

Present.

Singular.
Aane, when *or* if I go
Ayane, when *or* if thou goest
Ate, when *or* if he goes

Plural.
Ayenke, when *or* if we go
Ayeque, when *or* if ye go
Aachtüte, when *or* if they go.

Preterite.

Singular.
Aanup, when *or* if I went
Ayanup, when *or* if thou didst go
Atup, when *or* if he went

Plural.
Ayenkup, when *or* if we went
Ayekup, when *or* if ye went
Aachtitup, when *or* if they went.

Pluperfect.

Singular.
Aanpanne, when *or* if I had gone
Ayanpanne, when *or* if thou hadst gone
Atpanne, when *or* if he had gone

Plural.
Ayenkpanne, when *or* if we had gone
Ayekpanne, when *or* if ye had gone
Aachtitpanne, when *or* if they had gone.

Future.

Singular.
Aanetsch, when *or* if I shall go
Ayaneetsch, when *or* if thou shalt go
Akttsch, when *or* if he shall go

Plural.
Ayenketsch, when *or* if we shall go
Ayequetsch, when *or* if ye shall go
Aachtitetsch, when *or* if they shall go.

LOCAL RELATIVE MOOD.

Present.

Singular.
Eyaya, where *or* whither I go
Eyayan, where *or* whither thou goest
Eyat, where *or* whither he goes

Plural.
Eyayenk, where *or* whither we go
Eyayek, where *or* whither ye go
Eyachtüt, where *or* whither they go.

Preterite.

Singular.
Eyayakup, where *or* whither I went
Eyayanup, where *or* whither thou didst go
Eyatup, where *or* whither he went

Plural.
Eyayenkup, where *or* whither we went
Eyayekup, where *or* whither ye went
Eyachtütup, where *or* whither they went.

Future.

Singular.
Eyayatsch, where *or* whither I shall *or* will go
Eyayannetsch, where *or* whither thou shalt *or* wilt go
Eyatsch, where *or* whither he shall *or* will go

Plural.
Eyayenktsch, where *or* whither we shall *or* will go
Eyayektsch, where *or* whither ye shall *or* will go
Eyaktitsch, where *or* whither they shall *or* will go.

[SECOND CONJUGATION.]

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.
 Matta n'dawi, I do not go
 Matta k'dawi, thou dost not go
 Matta ewi, he does not go

• | *Plural.*
 Matta n'dawunee, we do not go
 Matta k'dawunewo, ye do not go
 Matta ewiwak, they do not go.

Preterite.

Singular.
 Matta n'dawip, I did not go
 Matta k'dawip, thou didst not go
 Matta ewip, he did not go

| *Plural.*
 Matta n'dawunee, we did not go
 Matta k'dawihimoap or k'dawunewoap, ye did
 not go
 Matta w'dawunewoap or ewipannik, they did
 not go.

Future.

Singular.
 Mattatsch n'dawi, I shall not go
 Mattatsch k'dawi, thou shalt not go
 Mattatsch w'dawi or ewi, he shall not go

| *Plural.*
 Mattatsch n'dawunee, we shall not go
 Mattatsch k'dawunewo, ye shall not go
 Mattatsch ewiwak, they shall not go.

IMPERATIVE MOOD.

Singular.
 Katschi ta ahan, do not go

| *Plural.*
 Katschi ta ahek, go ye not.

SUBJUNCTIVE MOOD.

Present.

Singular.
 Matta n'dawonne, when or if I do not go
 Matta awonne, when or if thou dost not go
 Matta aue, when or if he does not go

| *Plural.*
 Matta awenke, when or if we do not go
 Matta aweke, when or if ye do not go
 Matta achite, when or if they do not go.

The other tenses of this verb in the subjunctive mood are not given.

SOCIAL FORM.

To go with some body.

INFINITIVE MOOD.

Witeen*, to go with

| Witeneep, to have gone with.

* *Note by the Translator.*—The derivation of this word *witeen* from *n'da*, I go, does not immediately appear. In the first place it must be observed, that the author frequently con-

[SECOND CONJUGATION.]

PARTICIPLE.

Witetschik, he who goes with his companion.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'wite, I go with	N'witeneen, we go with
K'wite, thou goest with	K'witeneowo, ye go with
Witeu, he goes with	Witewak, they go with.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'witeneep, I went with	N'witenenakup, we went with
K'witeneep, thou didst go with	K'witeneowoakup, ye went with
Witeep, he went with	Witepannik, they went with.

Future.

<i>Singular.</i>	<i>Plural.</i>
N'witetsch, I shall go with	N'witeneentsch, we shall go with
K'witetsch, thou shalt go with	K'witenewotsch, ye shall go with
Witeuchtsch, he shall go with	Witewaktsch, they shall go with.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Witel, go thou with	Witek, go ye with
Witscheewil, go thou with me	Witscheewik, go ye with me.

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
K'witschewulanne or k'witschewulen, I go with thee	K'witschewullohumo, I go with you
N'witschewan, I go with him	N'witschewawak, I go with them.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
K'witschewulleneep, I went with thee	K'witschewullohumoap or k'witschewullenne-woap, I went with you
N'witschewoap, I went with him	N'witschewoapannik, I went with them.

found the sounds *d* and *t*, which to a German untutored ear appear to be the same; therefore if we write *wideen*, the etymology becomes at once apparent. *It* is the inseparable pronoun of the third person he or she, him or her; *i* is interposed for euphony's sake, and *deen* or *teen* is a form of the verb *aan*, to go, as *n'da* or *n'ta* is another. We should be very careful how we ascribe a want of analogy to Indian derivations; although it may not be always observable at first sight, it will be discovered by those who investigate the subject with the necessary attention.

[SECOND CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Witschewane, when I go with him

No more of this tense is given, nor of the subjunctive mood throughout these transitions, except two persons in the second, and two in the third.

SECOND TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

K'witschewi, thou goest with me
K'witschewan, thou goest with him

Plural.

K'witschewineen or k'witschewihhena, thou goest with us
K'witschewawak, thou goest with them.

*Preterite.**Singular.*

K'witschewip, thou didst go with me
K'witschewoap, thou didst go with him

Plural.

K'witschewihummeneep, (*or abridged, k'witschewimeneep,*) thou didst go with us
K'witschewoapannik, thou didst go with them.

SUBJUNCTIVE MOOD.

Present.

K'witschewianne, when thou goest with me

K'witschewanne, when thou goest with him.

THIRD TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

N'witscheyuk, he goes with me
K'witscheyuk, he goes with thee
Witschewawak, he goes with him

Plural.

Witscheuchguna, he goes with us
Witscheuchguwa, he goes with you
Witschewawak, he goes with them.

*Preterite.**Singular.*

N'witscheuchkup, he went with me
K'witscheuchkup, he went with thee
Witschewoap, he went with him

Plural.

Witscheuchgunap, he went with us
Witscheuchguwoap, he went with you
Witschewoapannik, he went with them.

[SECOND CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

N'witschewite, when or if he goes with me | K'witsche, when or if he goes with thee

FOURTH TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

K'witschewuloeen, we go with thee
N'witschewaneen, we go with him

Plural.

K'witschewullohena, we go with you
N'witschewawuna, we go with them.

*Preterite.**Singular.*

K'witschewulloheap, we went with thee
N'witschewawunap or n'witschewaneenakup,
we went with him

Plural.

N'witschewullohenaakup, we went with you
N'witschewawunap, we went with them.

FIFTH TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

K'witschewihimo, you go with me
K'witschewanewo, you go with him

Plural.

K'witschewineen or k'witschewihummena, you
go with us
K'witschewawawall, you go with them.

*Preterite.**Singular.*

K'witschewihimoakup, you went with me
K'witschewanewoakup, you went with him

Plural.

K'witschewihummenaakup, you went with us
K'witschewawapannik, you went with them.

SIXTH TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

N'witscheuchgook, they go with me
K'witscheuchgook, they go with thee
Witscheuchgol, they go with him

Plural.

Witscheuchgunanak, they go with us
Witscheuchguwawak, they go with you
Witscheuchgook, they go with them.

[SECOND CONJUGATION.]

*Preterite.**Singular.*

N'witscheuchgokpannik, they went with me
 K'witscheuchgopannik, they went with thee
 Witscheuchgopannik, they went with him

Plural.

Witscheuchgunapannik, they went with us
 Witscheuchguwapannik, they went with you
 Witscheuchgokpannik, they went with them.

No. II.

PAAN, to come.

POSITIVE FORM.

INFINITIVE MOOD.

Paan, to come.

PARTICIPLES.

Singular.

Payat, he who comes or is coming

Plural.

Payatchik, they who come or are coming.

INDICATIVE MOOD.

*Present.**Singular.*

N'pa, I come
 K'pa, thou comest
 Peu or peycya, he comes

Plural.

N'paneen or n'pahhena, we come
 K'pahhina or k'panewo, ye come
 Pewak, penewo, they come.

*Preterite.**Singular.*

N'pahump or n'paneep, I came
 K'pahump or k'pancep, thou camest
 Peep, panep, or peuchsa, he came

Plural.

N'pahhenap or n'pakup, we came
 K'pahhmoap or k'pahhmoakup, ye came
 Peppannik or pannewoakup, they came.

*Future.**Singular.*

N'patsch, I shall or will come
 K'patsch, thou shalt or wilt come
 Peuchtsch, he shall or will come

Plural.

N'pahhenatsch, we shall or will come
 K'pahhenatsch, ye shall or will come
 Pewaktsch, they shall or will come.

IMPERATIVE MOOD.

*Present.**Singular.*

Pal, come thou

Plural.

Paak, come ye.

[SECOND CONJUGATION.]

Future.

Singular.
Patetsch, he shall come

Plural.
Pachtitetsch, they shall come.

SUBJUNCTIVE MOOD.

Present.

Singular.
Paane, paya, if or when I come
Payane, if or when thou comest
Pate, if or when he comes

Plural.
Payenk, payenke, if or when we come
Payeque, if or when ye come
Pachtit, pachtite, if or when they come.

Preterite.

Singular.
Payakup, if or when I came
Payanup, if or when thou camest
Patup, peyatup, if or when he came

Plural.
Payenkup, if or when we came
Payekup, if or when ye came
Pachtitup, if or when they came.

Pluperfect.

Singular.
Payakpanne, if or when I had come
Payanpanne, if or when thou hadst come
Patpanne, if or when he had come

Plural.
Payenkpanne, if or when we had come
Payekpanne, if or when ye had come
Pachtitpanne, if or when they had come.

The Future

Is formed from the present as above mentioned.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.
Matta n'pawi, I do not come
Matta k'pawi, thou dost not come
Matta pewi, he does not come

Plural.
N'pawuneen, we do not come
K'pawunewo, ye do not come
Pewiwak, pewichtik, or pachtique, they do not come.

Preterite.

Singular.
Matta n'pawip, I did not come
Matta k'pawip, thou didst not come
Matta pewip, he did not come

Plural.
Matta n'pawihhenap, we did not come
Matta k'pawihhinoap, ye did not come
Matta pewipanik, they did not come.

Future.

Mattatsch n'pawi, &c. Like the present tense.

[SECOND CONJUGATION.]

IMPERATIVE MOOD.

Present.

Singular.
Katschi pahan, come thou not

Plural.
Katschi pahik, come ye not.

Future.

Singular.
Katschi pahitsch, he shall or must not come

Plural.
Katschi pachtitetsch, they shall or must not come.

SUBJUNCTIVE MOOD.

Present.

Singular.
Matta pawiyak, if or when I do not come
Matta k'pawonne, if or when thou dost not come
Matta paque or pewite, if or when he does not come

Plural.
Matta pawenke, if or when we do not come
Matta paweke, if or when ye do not come
Matta pachtite, if or when they do not come.

Preterite.

Singular.
Matta pawiyakup, if or when I did not come
Matta k'pawonnup, if or when thou didst not come
Matta pakup or pewitup, if or when he did not come

Plural.
Matta pawenkup, if or when we did not come
Matta pawekup, if or when ye did not come
Matta pachtitup, if or when they did not come.

Pluperfect.

Singular.
Matta payakpanne, if or when I had not come
Matta pawonpanne, if or when thou hadst not come
Matta pakpanne, if or when he had not come

Plural.
Matta pawenkpanne, if or when we had not come
Matta pawekpanne, if or when ye had not come
Matta pachtitpanne, if or when they had not come.

Future.

The future is like the present. *Mattatsch pawiyak, k'pawonne, paque, &c.*

Another form of the Future.

Singular.
Atta n'pawiyatsch, if or when I shall not come
Atta k'pawonnetsch, if or when thou shalt not come
Atta pewitetsch, if or when he shall not come

Plural.
Atta pawenketsch, if or when we shall not come
Atta pawequetsch, if or when ye shall not come
Atta pewichtitetsch or pauchtitetsch, if or when they shall not come.

[OF VERBS.]

Third Conjugation.

The third conjugation ends in *elendam*, and all the verbs with this termination express a disposition, situation, or operation of the mind.

No. I.

SCHIWELENDAM, to be melancholy *or* sad.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Schiwelendam, to be sad.

Preterite.

Schiwelendameneep, to have been sad.

INDICATIVE MOOD.

Present.

Singular.
N'schiwelendam, I am sad
K'schiwelendam, thou art sad
Schiwelendam, he is sad

Plural.
Schiwelendameneen, we are sad
Schiwelendamohhumo, ye are sad
Schiwelendamook, they are sad.

Preterite.

Singular.
N'schiwelendameneep, I was sad
K'schiwelendameneep, thou wast sad
Schiwelendameneep, he was sad

Plural.
Schiwelendameneenap, we were sad
Schiwelendamohhumoap, ye were sad
Schiwelendamopanik, they were sad.

The Future

Is conjugated like the present, with *tsch* suffixed.

SUBJUNCTIVE MOOD.

Present.

Singular.
Schiwelendama, if *or* when I am sad
K'schiwelendamane, if *or* when thou art sad
Schiwelendanke, if *or* when he is sad

Plural.
Schiwelendamenke, if *or* when we are sad
Schiwelendameneque, if *or* when ye are sad
Schiwelendamichtite, if *or* when they are sad.

[THIRD CONJUGATION.]

*Preterite.**Singular.*

Schiwelendamakup, if or when I was sad
 Schiwelendankup, if or when thou wert sad
 Schiwelendankup, if or when he was sad

Plural.

Schiwelendamenkup, if or when we were sad
 Schiwelendamekup, if or when ye were sad
 Schiwelendamichtitup, if or when they were sad.

*Pluperfect.**Singular.*

Schiwelendamakpanne, if or when I had been
 sad
 Schiwelendamanpanne, if or when thou hadst
 been sad
 Schiwelendankpanne, if or when he had been
 sad

Plural.

Schiwelendamenkpanne, if or when we had been
 sad
 Schiwelendamekpanne, if or when ye had been
 sad
 Schiwelendamichtitpanne, if or when they had
 been sad.

*Future.**Singular.*

Schiwelendamaktsch, if or when I shall or will
 be sad
 Schiwelendamantsch, if or when thou shalt or
 wilt be sad
 Schiwelendanktsch, if or when he shall or will
 be sad

Plural.

Schiwelendamenketsch, if or when we shall or
 will be sad
 Schiwelendamequetsch, if or when ye shall or
 will be sad
 Schiwelendamichtitetsch, if or when they shall
 or will be sad.

NEGATIVE FORM.

INDICATIVE MOOD.

*Present.**Singular.*

Atta n'schiwelendamowi, I am not sad
 Atta k'schiwelendamowi, thou art not sad
 Atta schiwelendamowi, he is not sad

Plural.

Atta schiwelendamowuneen, we are not sad
 Atta k'schiwelendamohumo, ye are not sad
 Atta schiwelendamowunewo, they are not sad

*Preterite.**Singular.*

Atta n'schiwelendamowip, I was not sad
 Atta k'schiwelendamowip, thou wast not sad
 Atta schiwelendamowip, he was not sad

Plural.

Atta schiwelendamowuneen, we were not sad
 Atta schiwelendamowihhimoap, ye were not sad
 Atta schiwelendamowipannik, they were not sad.

*Future.**Singular.*

Mattatsch n'schiwelendamowi, I shall or will
 not be sad, &c.

Plural.

Mattatsch schiwelendamowuneen, we shall or
 will not be sad, &c.

[THIRD CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Matta schiwelendamowak, if or when I am not sad	Atta schiwelendamowenk, if or when we are not sad
Matta k'schiwelendamowanne, if or when thou art not sad	Atta schiwelendamowek, if or when ye are not sad
Matta schiwelendamoque, if or when he is not sad	Atta schiwelendamichtik, if or when they are not sad.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Atta schiwelendamowakup, if or when I was not sad	Atta schiwelendamowenkup, if or when we were not sad
Atta schiwelendamowanup, if or when thou wert not sad	Atta schiwelendamowekup, if or when ye were not sad
Atta schiwelendamokup, if or when he was not sad	Atta schiwelendamuchitup, if or when they were not sad.

No. II.

WULELENDAM, to rejoice.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Wulelendam, to rejoice.

Preterite.

Wulelendamenep, to have rejoiced.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nolelendam or nulelendam, I rejoice	Nolendamen, we rejoice
Kulelendam or kulelendamen, thou rejoicest	Kulelendamohhumo, ye rejoice
Wulelendam or wulelendamohummena, he rejoices	Wulelendamoak or wulelendamencwo, they rejoice.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nolelendamenep, I rejoiced	Nolelendamenenap or nolelendamennakup, we rejoiced
Kulelendamenep, thou rejoiced	Nolelendamohhenap or nolelendahummoakup, ye rejoiced
Wulelendamenep or wulelendamoap, he rejoiced	Wulelendamopannik, they rejoiced.

[THIRD CONJUGATION.]

The Future

Is formed like the present, with *tsch* suffixed.

IMPERATIVE MOOD.

Singular.
Wulelenda, rejoice thou

Plural.
Wulelendamook, do ye rejoice
Wulelendamotam, let us rejoice.

SUBJUNCTIVE MOOD.

Present.

Singular.
Nulelendama, if or when I rejoice
Kulelendamane, if or when thou rejoicest
Wulelendanke, if or when he rejoices

Plural.
Wulelendamenke, if or when we rejoice
Kulelendameque, if or when ye rejoice
Wulelendamichtite, if or when they rejoice

Preterite.

Singular.
Wulelendamakup, if or when I rejoiced
Kulelendamakup, if or when thou rejoicest
Wulelendankup, if or when he rejoiced

Plural.
Nulendamenkup, if or when we rejoiced
Wulendamekup, if or when ye rejoiced
Wulendamechitup, if or when they rejoiced

Pluperfect.

Singular.
Nulendamakpanne, if or when I had rejoiced
Kulendamakpanne, if or when thou hadst rejoiced
Wulendankpanne, if or when he had rejoiced

Plural.
Wulendamenkpanne, if or when we had rejoiced
Kulendamekpanne, if or when ye had rejoiced
Wulendamechitpanne, if or when they had rejoiced

Future.

Singular.
Nulendamaktsch, if or when I shall rejoice
Kulendamaktsch, if or when thou shalt rejoice
Wulendamaktsch, if or when he shall rejoice

Plural.
Wulendamenketsch, if or when we shall rejoice
Kulendamequetsch, if or when ye shall rejoice
Wulendamechitetsch, if or when they shall rejoice

NEGATIVE FORM.

INFINITIVE MOOD.

Atta wulelendamowi, not to rejoice.

INDICATIVE MOOD.

Present.

Singular.
Atta nulelendamowi, I do not rejoice
Atta kulelendamowi, thou dost not rejoice
Atta wulelendamowi, he does not rejoice

Plural.
Atta wulelendamowunen, we do not rejoice
Atta kulelendamohhuno, ye do not rejoice
Atta wulelendamownewo, they do not rejoice

[THIRD CONJUGATION.]

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowip, I did not rejoice	Atta wulelendamowunenap, we did not rejoice
Atta kulelendamowip, thou didst not rejoice	Atta kulelendamohhunoap, ye did not rejoice
Atta wulelendamowip, he did not rejoice	Atta wulelendamowunewoap, they did not rejoice.

Future.

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowitsch, I shall <i>or</i> will not rejoice	Atta wulelendamowunenentsch, we shall <i>or</i> will not rejoice
Atta kulelendamowitsch, thou shalt <i>or</i> wilt not rejoice	Atta kulelendamohhumsch, ye shall <i>or</i> will not rejoice
Atta wulelendamowitsch, he shall <i>or</i> will not rejoice	Atta wulelendamowunewotsch, they shall <i>or</i> will not rejoice.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowak, if <i>or</i> when I do not rejoice	Atta wulelendamowenke, if <i>or</i> when we do not rejoice
Atta wulelendamowane, if <i>or</i> when thou dost not rejoice	Atta wulelendamoweque, if <i>or</i> when ye do not rejoice
Atta wulelendamoque, if <i>or</i> when he does not rejoice	Atta wulelendamichite, if <i>or</i> when they do not rejoice.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowakup, if <i>or</i> when I did not rejoice	Atta wulelendamowenkup, if <i>or</i> when we did not rejoice
Atta kulelendamowannup, if <i>or</i> when thou didst not rejoice	Atta wulelendamowekup, if <i>or</i> when ye did not rejoice
Atta wulelendamokup, if <i>or</i> when he did not rejoice	Atta wulelendawichtikup, if <i>or</i> when they did not rejoice.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowakpanne, if <i>or</i> when I had not rejoiced	Atta wulelendamowenkpanne, if <i>or</i> when we had not rejoiced
Atta kulelendamowanpanne, if <i>or</i> when thou hadst not rejoiced	Atta wulelendamowekpanne, if <i>or</i> when ye had not rejoiced
Atta wulelendamowakpaone, if <i>or</i> when he had not rejoiced	Atta wulelendamichitpanne, if <i>or</i> when they had not rejoiced.

The Future

Is formed like the present, with *sch* suffixed.

The following verbs may easily be conjugated according to the foregoing rule :

Tipelendam, to have enough, to be satiated	Schingelendam, to be tired of, to dislike, something
Tschanelendam, to be considering, to be in doubt	

[FOURTH CONJUGATION.]

Schachachgelendam, to have one's mind made up, to be determined	Achowelendam, to think something difficult
Wingelendam, to be pleased with something	Kitelendam, to be in earnest
Aptelendam, to grieve to death	Komelendam, to be free from trouble or care
Gischelendam, to hatch or meditate something good or bad, to lie	Tschipelendam, to think a person disagreeable
Klakelendam (jocularly) to be rakish, extravagant, dissolute, a good for nothing fellow	Ayanhelendam, to be indifferent
Lachanwelendam, to be troubled in mind	Niskelendam, to loathe something
Machelendam, to honour a person	Kschiehelendam, kschiehelensin, to think one's self free from sin or stain, to think one's self holy, pious, clean
Mattelendam, to despise	Ushuwelendam, to be overwhelmed with care or trouble
Miechelendam, to be ashamed	Allacquelendam, to be repentant even to despair
Miwelendam, to forgive	Quesquelendam, to be out of humour
Wahhellemelendam, to think one's self far off	Yechauwelendam, to love better, to prefer
Gunelendam, to think it a long time	Alowelendam, to prize something above all other things
Pechuwelendam, to think one's self near	Ksinelendam, to be easy, without care.
Sacquelendam, to be melancholy, sad	
Apuelendam, to think something or labour easy	

Fourth Conjugation.

No. I.

GATTAMEN, to desire, long for.

POSITIVE FORM.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'gattamen, I desire	Gattameneen or n'gattamohhena, we desire
Gattatamen, thou desirest	Gattatamohhumo, ye desire
Gottatamen, he desires	Gattatamenewo, they desire.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'gattamenep, I desired	Gattamenap or gattamohhenap, we desired
Gattatamenep, thou desiredst	Gattatamohhumoap, ye desired
Gottatamenep, he desired	Gattatamenowoap, they desired.

Future.

<i>Singular.</i>	<i>Plural.</i>
N'gattatantsch, I shall or will desire	N'gattatamohhenatsch, we shall or will desire
Gattatantsch, thou shalt or wilt desire	Gattatamohhumotsch, ye shall or will desire
Gottatantsch, he shall or will desire	Gattatamenewotsch, they shall or will desire.

[FOURTH CONJUGATION.]

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Gattati,	Gattatook or gattatamook.

The Imperative Mood is used in these verbs by way of exhortation, as come now, be diligent, industrious, &c.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'gattatama, if or when I desire	Gattatamenk or gattatamenke, if or when we desire
Gattatamane, if or when thou desirest	Gattatameque, if or when ye desire
Getatanke, if or when he desires	Gattatamichtite, if or when they desire.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Gattatamakup, if or when I desired	Gattatamenkup, if or when we desired
Gattatamanup, if or when thou desiredst	Gattatamekup, if or when ye desired
Getatanakup, if or when he desired	Gattatamichtitup, if or when they desired.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Gattatamakpanne, if or when I had desired	Gattatamenkpanne, if or when we had desired
Gattatamanpanne, if or when thou hadst desired	Gattatamekpanne, if or when ye had desired
Getatankepanne, if or when he had desired	Gattatamichtitpanne, if or when they had desired.

Future.

<i>Singular.</i>	<i>Plural.</i>
Gattatamaktsch, if or when I shall desire	Gattatamenketsch, if or when we shall desire
Gattatamantsch, if or when thou shalt desire	Gattatamequetsch, if or when ye shall desire
Gattatanktsch, if or when he shall desire	Gattatamichtitetsch, if or when they shall desire.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Atta n'gattatamowi, I do not desire	Atta gattatamowuneen, we do not desire
Atta gattatamowi, thou dost not desire	Atta gattatamowhumowi, ye do not desire
Atta gottatamowi, he does not desire	Atta gattatamowunewo, they do not desire.

[FOURTH CONJUGATION.]

*Preterite.**Singular.*

Atta n'gattatamowip, I did not desire
 Atta gattatamowip, thou didst not desire
 Atta gottatamowip, he did not desire

Plural.

Atta gattatamowunenap, we did not desire
 Atta gattatamohhumoap, ye did not desire
 Atta gattatamowunewoap or gattatamowipan-
 nik, they did not desire.

*Future.**Singular.*

Atta n'gattatamowitsch, I shall not desire
 Atta gattatamowitsch, thou shalt not desire
 Atta gottatamowitsch, he shall not desire

Plural.

Atta gattatamowuneentsch, we shall not desire
 Atta gattatamohhumotsch, ye shall not desire
 Atta gattatamowunewotsch, they shall not de-
 sire.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Atta gattatamowak, if or when I do not desire
 Atta gattatamowane, if or when thou dost not
 desire
 Atta gattatamoque, if or when he does not de-
 sire

Plural.

Atta gattatamowenke, if or when we do not de-
 sire
 Atta gattatamoweque, if or when ye do not desire
 Atta gattatamichhte, if or when they do not de-
 sire.

*Preterite.**Singular.*

Atta gattatamowakup, if or when I did not de-
 sire
 Atta gattatamowanup, if or when thou didst not
 desire
 Atta gattatamokup, if or when he did not desire

Plural.

Atta gattatamowenkup, if or when we did not
 desire
 Atta gattatamowekup, if or when ye did not de-
 sire
 Atta gattatamichtitup, if or when they did not
 desire.

*Pluperfect.**Singular.*

Atta gattatamowakpanne, if or when I had not
 desired
 Atta gattatamowanpanne, if or when thou hadst
 not desired
 Atta gattatamokpanne, if or when he had not
 desired

Plural.

Atta gattatamowenkpanne, if or when we had
 not desired
 Atta gattatamowekpanne, if or when ye had not
 desired
 Atta gattatamichtitpaune, if or when they had not
 desired.

*Future.**Singular.*

Atta gattatamowaktsch, if or when I shall not
 desire
 Atta gattatamowanetsch, if or when thou shalt
 not desire
 Atta gattatamoquetsch, if or when he shall not
 desire

Plural.

Atta gattatamowenketsch, if or when we shall
 not desire
 Atta gattatamowequetsch, if or when ye shall
 not desire
 Atta gattatamichtitetsch, if or when they shall
 not desire.

[FOURTH CONJUGATION.]

No. II.

PENDAMEN, to hear.

Note by the Translator.—This verb is given here in a variety of forms. active, passive, reciprocal, transitive, reflected, and adverbial; all, except the two last, in the positive and the negative. It will be easily perceived that if all the verbs were presented in the different forms of which they are capable, with all their moods, tenses, and other combinations, a grammar of this language might be swelled to an enormous size, to avoid which the Author, as may be observed, has frequently abridged his paradigms, and it must not be supposed that it always follows, because a particular form of a verb is not given in its conjugation. that it is not susceptible of it.

POSITIVE FORM.

INFINITIVE MOOD.

Pendamen, to hear*.

PARTICIPLES.

(Not given.)

INDICATIVE MOOD.

Present.

Singular.
N'pendamen or n'pendam, I hear†
K'pendamen, thou hearest
Pendamen, he hears

Plural.
N'pendameneen, we hear
K'pendamohhumo, ye hear
Pendamenewo, they hear.

Preterite.

Singular.
N'pendamenep, I did hear
K'pendamenep, thou didst hear
Pendamenep, he did hear

Plural.
N'pendamohhenap, we did hear
K'pendamohhumoap, ye did hear
Pendamenewoap, they did hear.

* *Note by the Translator.*—The late Professor Vater, to whom I communicated a manuscript of Mr Zeisberger, containing the conjugation of this verb and a few others, inserted them in his *Analekten der Sprachenkunde*, 2d half of the 2d part; but ascribed them by mistake to the *Chipewey* language, when, in fact, they belong to the Delaware.

† *Note by the Translator.*—From this verb and *wulit*, good, well, is formed *nulipendam*, I hear or understand well. A part of the word *wulit* is interposed between the pronoun and the verb.

[FOURTH CONJUGATION.]

*Future.**Singular.*

N'pendamentsch, I shall hear
 K'pendamentsch, thou shalt hear
 Pendamentsch, he shall hear

Plural.

N'pendameneentsch, we shall hear
 K'pendamohumotsch, ye shall hear
 Pendamenewotsch, they shall hear.

IMPERATIVE MOOD.

Singular.

Penda, hear thou

Plural.

Pendamook, hear ye.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Pendama or pendamaya, if or when I hear
 Pendamane, if or when thou hearest
 Pندانke, if or when he hears

Plural.

Pendamenk or pendamenke, if or when we hear
 Pendamenque, if or when ye hear
 Pندانichtite, if or when they hear.

*Preterite.**Singular.*

Pendamakup, if or when I did hear
 K'pendamanup, if or when thou didst hear
 Pندانkup, if or when he did hear

Plural.

Pendamenkup, if or when we did hear
 Pندانekup, if or when ye did hear
 Pندانichtitup, if or when they did hear.

*Pluperfect.**Singular.*

Pendamakpanne, if or when I had heard
 Pندانmanpanne, if or when thou hadst heard
 Pندانkpanne, if or when he had heard

Plural.

Pendamenkpanne, if or when we had heard
 Pندانekpanne, if or when ye had heard
 Pندانichtitpanne, if or when they had heard.

*Future.**Singular.*

Pendamaktsch, if or when I shall hear
 K'pendamantsch, if or when thou shalt hear
 Pندانksch, if or when he shall hear

Plural.

Pendamenketsch, if or when we shall hear
 Pندانeketsch, if or when ye shall hear
 Pندانichtitetsch, if or when they shall hear.

NEGATIVE FORM.

INDICATIVE MOOD.

Present. **Singular.*

Atta n'pendamowi, I do not hear
 Atta k'pendamowi, thou dost not hear
 Atta pendamowi, he does not hear

Plural.

Atta n'pendamowuneen, we do not hear
 Atta k'pendamohumowi, ye do not hear
 Atta pendamowunewo, they do not hear.

[FOURTH CONJUGATION.]

*Preterite.**Singular.*

Atta n'pendamowip, I did not hear
 Atta k'pendamowip, thou didst not hear
 Atta pendamowip, he did not hear

Plural.

Atta n'pendamenenap, we did not hear
 Atta k'pendamowunewoap, ye did not hear
 Atta pendamowunewoap, they did not hear.

*Future.**Singular.*

Mattatsch n'pendamowi, I shall *or* will not hear
 Mattatsch k'pendamowi, thou shalt *or* wilt not hear
 Mattatsch pendamowi, he shall *or* will not hear

Plural.

Mattatsch pendamowuneen, we shall *or* will not hear
 Mattatsch k'pendamohumowi, ye shall *or* will not hear
 Mattatsch pendamowunewo, they shall *or* will not hear.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Atta n'pendamowak, if *or* when I do not hear
 Atta pendamowane, if *or* when thou dost not hear
 Atta pendamoque, if *or* when he does not hear

Plural.

Atta pendamowenke, if *or* when we do not hear
 Atta pendamoweque, if *or* when ye do not hear
 Atta pendamichitue, if *or* when they do not hear

*Preterite.**Singular.*

Atta pendamowakup, if *or* when I have not heard
 Atta pendamowannup, if *or* when thou hast not heard
 Atta pendamokup, if *or* when he has not heard

Plural.

Atta pendamowenkup, if *or* when we have not heard
 Atta k'pendamowekup, if *or* when ye have not heard
 Atta pendamichitup, if *or* when they have not heard.

*Pluperfect.**Singular.*

Atta pendamowakpanne, if *or* when I had not heard
 Atta k'pendamowanpanne, if *or* when thou hadst not heard
 Atta pendamowakpanne, if *or* when he had not heard

Plural.

Atta pendamowenkpanne, if *or* when we had not heard
 Atta k'pendamowekpanne, if *or* when ye had not heard
 Atta pendamichitupanne, if *or* when they had not heard.

*Future.**Singular.*

Atta n'pendamowaktsch, if *or* when I shall *or* will not hear
 Atta k'pendamowantsch, if *or* when thou shalt *or* wilt not hear
 Atta pendamoquetsch, if *or* when he shall *or* will not hear

Plural.

Atta pendamowenketsch, if *or* when we shall *or* will not hear
 Atta pendamowequetsch, if *or* when ye shall *or* will not hear
 Atta pendamichitetsch, if *or* when they shall *or* will not hear.

[FOURTH CONJUGATION.]

PASSIVE FORM.—POSITIVE

INDICATIVE MOOD.

Present.

Singular.
N'pendaxi, I am heard
K'pendaxi, thou art heard
Pendaxu or pendaquol, he is heard

Plural.
N'pendaxihhena, we are heard
K'pendaxihhimo, ye are heard
Pendaxowak, they are heard.

Preterite.

Singular.
N'pendaxihump, I was heard
K'pendaxihump, thou wast heard
Pendaxop or pendaquachtup, he was heard

Plural.
N'pendaxihhenakup, we were heard
K'pendaxihhimoakup, ye were heard
Pendaxopannik, they were heard.

Future.

Singular.
N'pendaxitsch, I shall or will be heard
K'pendaxitsch, thou shalt or wilt be heard
Pendaxotsch or pendaquotsch, he shall or will be heard

Plural.
N'pendaxihhenatsch, we shall or will be heard
K'pendaxihhimoatsch, ye shall or will be heard
Pendaxiwiwakttsch, they shall or will be heard.

SUBJUNCTIVE MOOD.

Present.

Singular.
Pendaxia, if or when I am heard
Pendaxiane, if or when thou art heard
Pendaxite, if or when he is heard

Plural.
Pendaxiyenke, if or when we are heard
Pendaxiyequ, if or when ye are heard
Pendaxichtite, if or when they are heard.

Preterite.

Singular.
Pendaxiakup, if or when I was heard
Pendaxiannup, if or when thou wert heard
Pendaxitup, if or when he was heard

Plural.
Pendaxiyenkup, if or when we were heard
Pendaxiyekup, if or when ye were heard
Pendaxichtitup, if or when they were heard.

Pluperfect.

Singular.
Pendaxiakpanne, if or when I had been heard
Pendaxianpanne, if or when thou hadst been heard
Pendaxitpanne, if or when he had been heard

Plural.
Pendaxiyenkanne, if or when we had been heard
Pendaxiyekpanne, if or when ye had been heard
Pendaxichtitpanne, if or when they had been heard.

Future.

Singular.
N'pendaxiatsch, if or when I shall be heard
K'pendaxianatsch, if or when thou shalt be heard
Pendaxitetsch, if or when he shall be heard

Plural.
Pendaxiyenketsch, if or when we shall be heard
Pendaxiyequetsch, if or when ye shall be heard
Pendaxichtitetsch, if or when they shall be heard.

[FOURTH CONJUGATION.]

NEGATIVE.

INDICATIVE MOOD.

Present.

Singular.

Matta n'pendaxiwi, I am not heard
 Matta k'pendaxiwi, thou art not heard
 Matta pendaxuwi, he is not heard

Plural.

Matta pendaxiwuneeen, we are not heard
 Matta k'pendaxihhumo, ye are not heard
 Matta pendaxiwiwak, they are not heard

Preterite.

Singular.

Matta n'pendaxiwi, I was not heard
 Matta k'pendaxiwi, thou wast not heard
 Matta pendaxuwip or pendaquachtowip, he was
 not heard

Plural.

Matta n'pendaxiwiwunap, we were not heard
 Matta k'pendaxiwunewo, ye were not heard
 Matta pendaxiwiwipannik, they were not heard

Future.

Singular.

Mattatsch n'pendaxiwi, I shall or will not be
 heard
 Mattatsch k'pendaxiwi, thou shalt or wilt not
 be heard
 Mattatsch pendaxuwi, he shall or will not be
 heard

Plural.

Mattatsch n'pendaxiwuneeen, we shall or will
 not be heard
 Mattatsch k'pendaxihhumo, ye shall or will not
 be heard
 Mattatsch pendaxiwiwak, they shall or will not
 be heard

SUBJUNCTIVE MOOD.

Present.

Singular.

Atta n'pendaxiwa, if or when I am not heard
 Atta pendaxiwanne, if or when thou art not
 heard
 Atta pendaxiite, if or when he is not heard

Plural.

Atta pendaxiwenke, if or when we are not
 heard
 Atta pendaxiweque, if or when ye are not heard
 Atta pendaxichtite, if or when they are not
 heard

Preterite.

Singular.

Atta n'pendaxiwap, if or when I was not
 heard
 Atta k'pendaxiwanapp, if or when thou wert not
 heard
 Atta pendaxitup, if or when he was not heard

Plural.

Atta pendaxiwenkup, if or when we were not
 heard
 Atta pendaxiwekup, if or when ye were not
 heard
 Atta pendaxichtitup, if or when they were not
 heard

Pluperfect.

Singular.

Atta pendaxiwappanne, if or when I had not
 been heard
 Atta pendaxiwanappanne, if or when thou hadst
 not been heard
 Atta pendaxiwappanne, if or when he had not
 been heard

Plural.

Atta pendaxiwenkpanne, if or when we had
 not been heard
 Atta pendaxiwekpanne, if or when ye had not
 been heard
 Atta pendaxichtitpanne, if or when they had not
 been heard

[FOURTH CONJUGATION.]

Future.

<i>Singular.</i>	<i>Plural.</i>
Atta pendaxiwaktsch, if or when I shall not be heard	Atta pendaxiwenketsch, if or when we shall not be heard
Atta pendaxiwannetsch, if or when thou shalt not be heard	Atta pendaxiwenquetsch, if or when ye shall not be heard
Atta pendaxiquetsch, if or when he shall not be heard	Atta pendaxichtitetsch, if or when they shall not be heard.

RECIPROCAL FORM.—POSITIVE.

INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pendawachtin, to hear each other	Pendawachtinep, to have heard each other

Future.

Pendawaktitsch, to be to hear each other.

INDICATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pendawachtineen or pendawachtihhena, we hear each other	Pendawachtihhenakup or pendawachtihhummenakup, we heard each other
Pendawachtihhimo, ye hear each other	Pendawachtihhimoakup, ye heard each other
Pendawachtowak, they hear each other.	Pendawachtopannik, they heard each other.

Future.

Pendawachtihhenatsch, we shall or will hear each other
 Pendawachtihhimotsch, ye shall or will hear each other
 Pendawachtowaktsch, they shall or will hear each other.

IMPERATIVE MOOD.

<i>Present.</i>	<i>Future.</i>
Pendawachtik, hear ye there (what the other is saying)	Pendawachtichtitetsch, they shall or must or let them hear each other.
Pendawachtütam, let us hear each other.	

* SUBJUNCTIVE MOOD.

<i>Present</i>	<i>Preterite.</i>
Pendawachtiyenk or pendawachtiyenque, if or when we hear each other	Pendawachtiyenkup, if or when we heard each other
Pendawachtiyek or pendawachtiyeeque, if or when ye hear each other	Pendawachtiyekup, if or when ye heard each other
Pendawachtichtut, if or when they hear each other.	Pendawachtichtütup, if or when they heard each other.

[FOURTH CONJUGATION.]

<i>Pluperfect.</i>	<i>Future.</i>
Pendawachtienkpanne, if <i>or</i> when we had heard each other	Pendawachtienketsch, if <i>or</i> when we shall <i>or</i> will hear each other
Pendawachtieykanne, if <i>or</i> when ye had heard each other	Pendawachtieyeketsch, if <i>or</i> when ye shall <i>or</i> will hear each other
Pendawachtitpanne, if <i>or</i> when they had heard each other.	Pendawachtitketsch, if <i>or</i> when they shall <i>or</i> will hear each other.

NEGATIVE.

INDICATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Atta pendawachtiwunee, we do not hear each other	Atta pendawachtiwunenap, we did not hear each other
Atta pendawachtiewek, ye do not hear each other	Atta pendawachtiewihimoap, ye did not hear each other
Atta pendawachtiwak, they do not hear each other.	Atta pendawachtiwipannik, they did not hear each other.

Future.

Atta pendawachtiwuneentsch, we shall *or* will not hear each other
 Atta pendawachtiwihimotsch, ye shall *or* will not hear each other
 Atta pendawachtiwaktsch, they shall *or* will not hear each other.

IMPERATIVE MOOD.

Katschi* pendawachtiehek, do not hear each other.

SUBJUNCTIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Atta pendawachtienke, if <i>or</i> when we do not hear each other	Atta pendawachtienkup, if <i>or</i> when we did not hear each other
Atta pendawachtieweke, if <i>or</i> when ye do not hear each other	Atta pendawachtiewekup, if <i>or</i> when ye did not hear each other
Atta pendawachtitche, if <i>or</i> when they do not hear each other.	Atta pendawachtitkup, if <i>or</i> when they did not hear each other.
<i>Pluperfect.</i>	<i>Future.</i>
Atta pendawachtienkpanne, if <i>or</i> when we had not heard each other	Atta pendawachtienketsch, if <i>or</i> when we shall <i>or</i> will not hear each other
Atta pendawachtiewekpanne, if <i>or</i> when ye had not heard each other	Atta pendawachtieweketsch, if <i>or</i> when ye shall <i>or</i> will not hear each other
Atta pendawachtitkpanne, if <i>or</i> when they had not heard each other.	Atta pendawachtitketsch, if <i>or</i> when they shall <i>or</i> will not hear each other.

* *Note by the Translator.* — *Katschi* is a word of prohibition, as in English *don't*, and appears to be compounded from *atta*. The Author classes it with adverbs. See below, *adverbs of negation, prohibition*.

[FOURTH CONJUGATION.]

REFLECTED FORM.

There is also a reflected form of the verb :

As
N'penda n'hakey*, I hear myself
K'pendawa hakey, thou hearest thyself
Pendawall hokeyall, he hears himself.

Likewise
N'dahowala n'hakey, I love myself
K'dahowala hakey, thou lovest thyself
W'dahoatawall or w'dahowalawall hokeyall, he
loves himself.

PERSONAL FORMS OR TRANSITIONS.

In order to enable the reader to compare these forms in the positive and negative voices, they are placed here in opposition to each other.

FIRST TRANSITION.

First Person Singular, I.

INDICATIVE MOOD.

Present.

POSITIVE.

K'pendolen, I hear thee
N'pendawa, I hear him
K'pendolohhumo, I hear you
N'pendawawak, I hear them.

NEGATIVE.

Atta k'pendolowi, I hear not thee
Atta n'pendawawi, I hear not him
Atta k'pendolhumow, I hear not you
Atta n'pendawawiwak, I hear not them.

Preterite.

K'pendolenep, I did hear thee
N'pendawap, I did hear him
K'pendolohhumot, I did hear you
N'pendawoapannik, I did hear them.

Atta k'pendolowip, I heard not thee
Atta n'pendawawip, I heard not him
Atta k'pendolohhumowip, I heard not you.
Atta n'pendawawipannik, I heard not them.

Future.

K'pendolentsch, I shall or will hear thee
N'pendawatsch, I shall or will hear him
K'pendolohhumotsch, I shall or will hear you
N'pendawawaktsch, I shall or will hear them.

Atta k'pendolowitsch, I shall or will not hear
thee
Atta n'pendawawitsch, I shall or will not hear
him
Atta k'pendolohhumowitsch, I shall or will not
hear you
Atta n'pendawawiwaktsch, I shall or will not
hear them.

* *Note by the Translator.*—N'hakey signifies literally "my body," which is synonymous to "my person," or "myself." In English we say "somebody, nobody," for *aliquis, nemo*. There is nothing barbarous in those words.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

K'pendolane, if *or* when I hear thee
 Pendawake, if *or* when I hear him
 Pendoleque, if *or* when I hear you
 Pendawawake, if *or* when I hear them.

NEGATIVE.

Atta pendolowonne, if *or* when I do not hear thee
 Atta n'pendamawonne, if *or* when I do not hear him
 Atta n'pendoleque, if *or* when I do not hear you
 Atta n'pendawawonne, if *or* when I do not hear them.

Preterite.

K'pendolannup, if *or* when I did hear thee
 N'pendawakup, if *or* when I did hear him
 N'pendolekup, if *or* when I did hear you
 K'pendawawakup, if *or* when I did hear them.

Atta pendolowonnup, if *or* when I did not hear thee
 Atta n'pendamawonnup, if *or* when I did not hear him
 Atta n'pendolekup, if *or* when I did not hear you
 Atta n'pendawawonnup, if *or* when I did not hear them.

Pluperfect.

K'pendolanpanne, if *or* when I had heard thee
 N'pendawakpanne, if *or* when I had heard him
 Pendolekpanne, if *or* when I had heard you
 N'pendawawakpanne, if *or* when I had heard them.

Atta pendolowonpanne, if *or* when I had not heard thee
 Atta n'pendamawonpanne, if *or* when I had not heard him
 Atta pendolowekepanne, if *or* when I had not heard you
 Atta pendawawipanne, if *or* when I had not heard them.

Future.

K'pendolanetsch, if *or* when I shall *or* will hear thee
 N'pendawanetsch, if *or* when I shall *or* will hear him
 N'pendolequetsch, if *or* when I shall *or* will hear you
 N'pendawawaketsch, if *or* when I shall *or* will hear them.

Atta n'pendolowonnetsch, if *or* when I shall *or* will not hear thee
 Atta n'pendamawonnetsch, if *or* when I shall *or* will not hear him
 Atta n'pendolowequetsch, if *or* when I shall *or* will not hear you
 Atta n'pendawawonnetsch, if *or* when I shall *or* will not hear them.

SECOND TRANSITION.

Second Person Singular, THOU.

INDICATIVE MOOD.

Present.

K'pendawi, thou hearest me
 K'pendawa, thou hearest him
 K'pendawihena, thou hearest us
 K'pendawawak, thou hearest them.

Atta k'pendawiwi, thou hearest not me
 Atta k'pendawawi, thou hearest not him
 Atta k'pendawiwuene, thou hearest not us
 Atta k'pendawawiwak, thou hearest not them.

[FOURTH CONJUGATION.]

*Preterite.**POSITIVE.*

K'pendawinep, thou didst hear me
 K'pendawap, thou didst hear him
 K'pendawihhenap, thou didst hear us
 K'pendawoapannik, thou didst hear them.

NEGATIVE.

Atta k'pendawiwp, thou didst not hear me
 Atta k'pendawawip, thou didst not hear him
 Atta k'pendawiwunap, thou didst not hear us
 Atta k'pendawawapannik, thou didst not hear them.

Future.

K'pendawitsch, thou shalt *or* wilt hear me
 K'pendawat-sch, thou shalt *or* wilt hear him
 K'pendawilbenatsch, thou shalt *or* wilt hear us
 K'pendawawaktsch, thou shalt *or* wilt hear them.

Atta k'pendawiwitsch, thou shalt *or* wilt not hear me
 Atta k'pendawawitsch, thou shalt *or* wilt not hear him
 Atta k'pendawiwuneentsch, thou shalt *or* wilt not hear us
 Atta k'pendawawiwaktsch, thou shalt *or* wilt not hear them.

SUBJUNCTIVE MOOD.

Present.

K'pendawiyane, if *or* when thou hearest me
 K'pendawane, if *or* when thou hearest him
 K'pendawiyenk, if *or* when thou hearest us
 K'pendawawonne, if *or* when thou hearest them.

Atta k'pendawiwonne, if *or* when thou dost not hear me
 Atta k'pendawawonne, if *or* when thou dost not hear him
 Atta k'pendakuwenque, if *or* when thou dost not hear us
 Atta k'pendawawiwonne, if *or* when thou dost not hear them.

Preterite.

K'pendawiyanup, if *or* when thou didst hear me
 K'pendawanup, if *or* when thou didst hear him
 K'pendawiyenkup, if *or* when thou didst hear us
 K'pendawawawonnup, if *or* when thou didst hear them.

Atta k'pendawiwonnup, if *or* when thou didst not hear me
 Atta k'pendawawonnup, if *or* when thou didst not hear him
 Atta k'pendawenkup, if *or* when thou didst not hear us
 Atta k'pendawawiwonnup, if *or* when thou didst not hear them.

Pluperfect.

K'pendawiyanpanne, if *or* when thou hadst heard me
 K'pendawanpanne, if *or* when thou hadst heard him
 K'pendawiyenkpanne, if *or* when thou hadst heard us
 K'pendawawawonpanne, if *or* when thou hadst heard them.

Atta k'pendawiwonpanne, if *or* when thou hadst not heard me
 Atta k'pendawawonpanne, if *or* when thou hadst not heard him
 Atta k'pendawenkpanne, if *or* when thou hadst not heard us
 Atta k'pendawawiwonpanne, if *or* when thou hadst not heard them.

[FOURTH CONJUGATION.]

*Future.**POSITIVE.*

K'pendawiyaneſch, if *or* when thou ſhalt *or* wilt hear me
 K'pendawaneſch, if *or* when thou ſhalt *or* wilt hear him
 K'pendawiyenqueneſch, if *or* when thou ſhalt *or* wilt hear us
 K'pendawawonneſch, if *or* when thou ſhalt *or* wilt hear them.

NEGATIVE.

Atta k'pendawiwonneſch, if *or* when thou ſhalt *or* wilt not hear me
 Atta k'pendawawonneſch, if *or* when thou ſhalt *or* wilt not hear him
 Atta k'pendawenequeneſch, if *or* when thou ſhalt *or* wilt not hear us
 Atta k'pendawawiwonneſch, if *or* when thou ſhalt *or* wilt not hear them.

*THIRD TRANSITION.**Third Person Singular, HE.*

INDICATIVE MOOD.

Present.

N'pendagun, he hears me
 K'pendagun, he hears thee
 Pendagol, he hears him
 Pendaguna, he hears us
 K'pendaguwa, he hears you
 Pendawawak, he hears them.

Atta n'pendagowi, he does not hear me
 Atta k'pendagowi, he does not hear thee
 Atta pendamawi, he does not hear him
 Atta pendaguwuneeen, he does not hear us
 Atta k'pendaguwawi, he does not hear you
 Atta pendawawiwak, he does not hear them.

Preterite.

N'pendagop, he heard *or* did hear me
 K'pendagop, he heard *or* did hear thee
 Pendagop *or* pendap, he heard *or* did hear him
 N'pendagunap, he heard *or* did hear us
 Pendaguwap, he heard *or* did hear you
 Pendawapannik, he heard *or* did hear them.

Atta n'pendagowip, he did not hear me
 Atta pendagowip, he did not hear thee
 Atta pendawawip, he did not hear him
 Atta n'pendaguwuneeenap, he did not hear us
 Atta pendaguwawip, he did not hear you
 Atta n'pendawawipannik, he did not hear them.

Future.

N'pendaguktsch, he shall *or* will hear me
 K'pendaguktsch, he shall *or* will hear thee
 Pendagoltsch, he shall *or* will hear him
 N'pendagunatsch, he shall *or* will hear us
 K'pendaguwatsch, he shall *or* will hear you
 Pendawawaktsch, he shall *or* will hear them.

Atta n'pendagowitsch, he shall *or* will not hear me
 Atta k'pendagowitsch, he shall *or* will not hear thee
 Atta pendawawitsch, he shall *or* will not hear him
 Atta pendaguwuneeentsch, he shall *or* will not hear us
 Atta k'pendaguwawitsch, he shall *or* will not hear you
 Atta pendawawiwaktsch, he shall *or* will not hear them.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

Pendawite, if *or* when he heareth me
 Pendagake, if *or* when he heareth thee
 Pendawate, if *or* when he heareth him
 Pendaqueuke, if *or* when he heareth us
 Pendaqueue, if *or* when he heareth you
 Pendawachtite, if *or* when he heareth them.

NEGATIVE.

Atta pendawique, if *or* when he does not hear me
 Atta pendaquonne, if *or* when he does not hear thee
 Atta pendawaque, if *or* when he does not hear him
 Atta pendaguwonque, if *or* when he does not hear us
 Atta pendaguweque, if *or* when he does not hear you
 Atta pendawachtique, if *or* when he does not hear them.

Preterite.

Pendawitup, if *or* when he did hear me
 Pendagukup, if *or* when he did hear thee
 Pendawatup, if *or* when he did hear him
 Pendaquekup, if *or* when he did hear us
 Pendaquekup, if *or* when he did hear you
 Pendawachtitup, if *or* when he did hear them.

Atta pendawikup, if *or* when he did not hear me
 Atta pendaquonnup, if *or* when he did not hear thee
 Atta pendawakup, if *or* when he did not hear him
 Atta pendawenkup, if *or* when he did not hear us
 Atta pendawekup, if *or* when he did not hear you
 Atta pendawachtitup, if *or* when he did not hear them.

Pluperfect.

Pendawitpanne if *or* when he had heard me
 Pendagukpanne, if *or* when he had heard thee
 Pendawatpanne, if *or* when he had heard him
 Pendaquekpanne, if *or* when he had heard us
 Pendaquekpanne, if *or* when he had heard you
 Pendawachtitpanne, if *or* when he had heard them.

Atta pendawikpanne, if *or* when he had not heard me
 Atta pendaquonpanne, if *or* when he had not heard thee
 Atta pendawatpanne, if *or* when he had not heard him
 Atta pendaquekpanne, if *or* when he had not heard us
 Atta pendaquekpanne, if *or* when he had not heard you
 Atta pendawachtitpanne, if *or* when he had not heard them.

Future.

Pendawitetsch, if *or* when he shall *or* will hear me
 Pendaguketsch, if *or* when he shall *or* will hear thee
 Pendawatetsch *or* pendagoltetsch, if *or* when he shall *or* will hear him
 Pendaquekettsch, if *or* when he shall *or* will hear us
 Pendaquekettsch, if *or* when he shall *or* will hear you
 Pendawachtitsch, if *or* when he shall *or* will hear them.

Attatsch* pendawite, if *or* when he shall *or* will not hear me
 Attatsch pendaquonne, if *or* when he shall *or* will not hear thee
 Attatsch pendawaque, if *or* when he shall *or* will not hear him
 Attatsch pendaquenne, if *or* when he shall *or* will not hear us
 Attatsch pendaqueue, if *or* when he shall *or* will not hear you
 Attatsch pendawachtite, if *or* when he shall *or* will not hear them.

* *Note by the Translator.*—Here the sign of the future tense, *tsch*, is suffixed to the adverb *not*, and not to the verb.

[FOURTH CONJUGATION.]

FOURTH TRANSITION.

First Person Plural, WE.

INDICATIVE MOOD.

*Present.**POSITIVE.*

K'pendoloneen, we hear thee
 N'pendawaneen, we hear him
 K'pendolohhena, we hear you
 N'pendawawunak, we hear them.

NEGATIVE.

Atta k'pendolowuneen, we do not hear thee
 Atta n'pendawawuneen, we do not hear him
 Atta k'pendolhumowuneen, we do not hear
 you
 Atta n'pendawawunak, we do not hear them.

Preterite.

K'pendolonenap or k'pendolohhenap, we did
 hear thee
 N'pendawawunap, we did hear him
 K'pendolohhenap, we did hear you
 N'pendamawunapannik, we did hear them.

Atta k'pendolowuneenap, we did not hear thee
 Atta n'pendamawunap, we did not hear him
 Atta k'pendolhumowuneenap, we did not hear
 you
 Atta n'pendawawuneenak, we did not hear them.

Future.

K'pendoloneentsch or k'pendolohhenatsch, we
 shall or will hear thee
 N'pendawaneentsch, we shall or will hear him
 K'pendolohhumanatsch, we shall or will hear
 you
 N'pendawawunaktsch, we shall or will hear
 them.

Atta k'pendolowuneentsch, we shall or will not
 hear thee
 Atta n'pendawawuneentsch, we shall or will not
 hear him
 Atta k'pendolhumowuneentsch, we shall or will
 not hear you
 Atta n'pendawawunaktsch, we shall or will not
 hear them.

SUBJUNCTIVE MOOD.

Present.

Pendolenque, if or when we hear thee
 Pendamanque, if or when we hear him
 Pendolohhumanque, if or when we hear you
 Pendawamanque, if or when we hear them.

Atta pendolowonque, if or when we do not hear
 thee
 Atta pendawanque, if or when we do not hear
 him
 Atta k'pendamolanque, if or when we do not
 hear you
 Atta pendawawonque, or if when we do not hear
 them.

Preterite.

Pendolenkup, if or when we did hear thee
 Pendamankup, if or when we did hear him
 Pendolhumankup, if or when we did hear you
 Pendawawankup, if or when we did hear them.

Atta pendolowonkup, if or when we did not hear
 thee
 Atta pendawankup, if or when we did not hear
 him
 Atta k'pendamolekup, if or when we did not
 hear you
 Atta pendawawankup, if or when we did not hear
 them.

[FOURTH CONJUGATION.]

*Pluperfect.**POSITIVE.*

Pendolenkpanne, if *or* when we had heard thee
 Pendamenkpanne, if *or* when we had heard him
 Pendolhumopanne, if *or* when we had heard you
 Pendamawawonkpanne, if *or* when we had heard them.

NEGATIVE.

Atta pendolowankpanne, if *or* when we had not heard thee
 Atta pendawankpanne, if *or* when we had not heard him
 Atta pendamowekpanne, if *or* when we had not heard you
 Atta pendawawonkpanne, if *or* when we had not heard them.

Future.

Pendolenquetsch, if *or* when we shall *or* will hear thee
 Pendamanquetsch, if *or* when we shall *or* will hear him
 Pendolohummanquetsch, if *or* when we shall *or* will hear you
 Pendawawanquetsch, if *or* when we shall *or* will hear them.

Atta pendolowunatsch, if *or* when we shall *or* will not hear thee
 Atta pendawanquetsch, if *or* when we shall *or* will not hear him
 Atta pendamolhumnatsch, if *or* when we shall *or* will not hear you
 Atta pendawawanquetsch, if *or* when we shall *or* will not hear them.

*FIFTH TRANSITION.**Second Person Plural, YE.*

INDICATIVE MOOD.

Present.

K'pendawihhimo, ye hear me
 K'pendawawa, ye hear him
 K'pendawihhenook, ye hear us
 K'pendawawak, ye hear them.

Atta k'pendawihhimo, ye do not hear me
 Atta k'pendawawunewo, ye do not hear him
 Atta k'pendawiwuna, ye do not hear us
 Atta k'pendawawunewo, ye do not hear them.

Preterite.

K'pendawihhimoakup, ye heard *or* did hear me
 K'pendawawap, ye heard *or* did hear him
 K'pendawihhummenakup, ye heard *or* did hear us
 K'pendawawapanik, ye heard *or* did hear them.

Atta k'pendawihhimoap, ye heard not *or* did not hear me
 Atta k'pendawawihhimoap, ye heard not *or* did not hear him
 Atta k'pendawiwunap, ye heard not *or* did not hear us
 Atta k'pendawawunewo, ye heard not *or* did not hear them.

Future.

K'pendawihhimotsch, ye shall *or* will hear me
 K'pendawawat-sch, ye shall *or* will hear him
 K'pendawihhummenatsch, ye shall *or* will hear us
 K'pendawanewotsch, ye shall *or* will hear them.

Atta k'pendawihhimotsch, ye shall *or* will not hear me
 Atta k'pendawawunewotsch, ye shall *or* will not hear him
 Atta k'pendawihhummenatsch, ye shall *or* will not hear us
 Atta k'pendawawunewotsch, ye shall *or* will not hear them.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

K'pendolane, if *or* when ye hear me
 Pendawake, if *or* when ye hear him
 Pendoleque, if *or* when ye hear us
 Pendawawake, if *or* when ye hear them.

NEGATIVE.

Atta pendawiweke, if *or* when ye do not hear me
 Atta pendamaweque, if *or* when ye do not hear him
 Atta pendawonquek, if *or* when ye do not hear us
 Atta pendawiweque, if *or* when ye do not hear them.

Preterite.

K'pendolannup, if *or* when ye did hear me
 N'pendawakup, if *or* when ye did hear him
 N'pendolekup, if *or* when ye did hear us
 N'pendawawakup, if *or* when ye did hear them.

Atta pendawiwekup, if *or* when ye did not hear me
 Atta pendamawekup, if *or* when ye did not hear him
 Atta pendawonquekup, if *or* when ye did not hear us
 Atta pendawawekup, if *or* when ye did not hear them.

Pluperfect.

K'pendolanpanne, if *or* when ye had heard me
 N'pendawakpanne, if *or* when ye had heard him
 Pendotekpanne, if *or* when ye had heard us
 N'pendawawakpanne, if *or* when ye had heard them.

Atta pendawiwekpanne, if *or* when ye had not heard me
 Atta pendamawekpanne, if *or* when ye had not heard him
 Atta pendawonquekpanne, if *or* when ye had not heard us
 Atta pendawawekpanne, if *or* when ye had not heard them.

Future.

K'pendolanetsch, if *or* when ye shall *or* will hear me
 N'pendawanetsch, if *or* when ye shall *or* will hear him
 N'pendolequetsch, if *or* when ye shall *or* will hear us
 N'pendawawaketsch, if *or* when ye shall *or* will hear them.

Atta pendawiweketsch, if *or* when ye shall *or* will not hear me
 Atta pendamawequetsch, if *or* when ye shall *or* will not hear him
 Atta pendawonquetsch, if *or* when ye shall *or* will not hear us
 Atta pendawaweketsch, if *or* when ye shall *or* will not hear them.

[FOURTH CONJUGATION.]

SIXTH TRANSITION.

Third Person Plural, THEY.

INDICATIVE MOOD.

*Present.**POSITIVE.*

N'pendagenewo, they hear me
 K'pendaguwak, they hear thee
 Pendawawall, they heard him
 Pendageneen, they heard us
 Pendaguwawak, they heard you
 Pendawawawall, they heard them.

NEGATIVE.

Atta n'pendaguwawak, they do not hear me
 Atta k'pendaguwawak, they do not hear thee
 Atta pendaguwawak, they do not hear him
 Atta pendaguwuneeen, they do not hear us
 Atta pendaguwawawak, they do not hear you
 Atta pendaguwawawak, they do not hear them.

Preterite.

N'pendagopannik, they heard me
 K'pendagopannik, they heard thee
 Pendawawopannik, they heard him
 Pendagunapannik, they heard us
 Pendaguwapannik, they heard you
 Pendawawapannik, they heard them.

Atta n'pendagewip, they did not hear me
 Atta k'pendagewip, they did not hear thee
 Atta pendawawip, they did not hear him
 Atta pendaguwuneeenap, they did not hear us
 Atta pendaguwawip, they did not hear you
 Atta pendaguwawipannik, they did not hear them.

Future.

N'pendagunewotsch, they shall or will hear me
 Pendagooktsch, they shall or will hear thee
 Pendawawaktsch, they shall or will hear him
 Pendaguneeentsch, they shall or will hear us
 Pendagubhimotsch, they shall or will hear you
 Pendawawaktsch, they shall or will hear them.

Atta n'pendaguwawaktsch, they shall or will not hear me
 Atta k'pendaguwawaktsch, they shall or will not hear thee
 Atta pendawawawaktsch, they shall or will not hear him
 Atta pendaguwuneeentsch, they shall or will not hear us
 Atta pendaguwawawitsch, they shall or will not hear you
 Atta pendawawawaktsch, they shall or will not hear them.

IMPERATIVE MOOD.

Sing. Pendawil, do thou hear me
Sing. with Plur. Pendawik, do ye hear me
Plur. Pendawineen. hear us.

(Not given.)

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

Pendamichtite, if *or* when they hear me
 Pendageyane, if *or* when they hear thee
 Pendawachtit, if *or* when they hear him
 Pendageyenke, if *or* when they hear us
 Pendageyeque, if *or* when they hear you
 Pendawawachtite, if *or* when they hear them.

NEGATIVE.

Atta pendamichtike, if *or* when they do not hear me
 Atta pendagewichtike, if *or* when they do not hear thee
 Atta pendawachtike, if *or* when they do not hear him
 Atta pendagewenke, if *or* when they do not hear us
 Atta pendageweque, if *or* when they do not hear you
 Atta pendawawachtite, if *or* when they do not hear them.

Preterite.

Pendamichtitup, if *or* when they heard me
 Pendageyannup, if *or* when they heard thee
 Pendawachtitup, if *or* when they heard him
 Pendageyenkup, if *or* when they heard us
 Pendageyekup, if *or* when they heard you
 Pendawawachtitup, if *or* when they heard them.

Atta pendagewichtikup, if *or* when they do not hear me
 Atta k'pendagewichtikup, if *or* when they do not hear thee
 Atta pendawachtikup, if *or* when they do not hear him
 Atta pendagewenkup, if *or* when they do not hear us
 Atta pendagewekup, if *or* when they do not hear you
 Atta pendawawachtitup, if *or* when they do not hear them.

Pluperfect.

Pendamichtitpanne, if *or* when they had heard me
 Pendakhittitpanne, if *or* when they had heard thee
 Pendawachtitpanne, if *or* when they had heard him
 Pendageyenkanne, if *or* when they had heard us
 Pendageyekpanne, if *or* when they had heard you
 Pendawawachtitpanne, if *or* when they had heard them.

Atta pendamichtikpanne, if *or* when they had not heard me
 Atta pendagewichtikpanne, if *or* when they had not heard thee
 Atta pendawachtikpanne, if *or* when they had not heard him
 Atta pendagewenkanne, if *or* when they had not heard us
 Atta k'pendagewekpanne, if *or* when they had not heard you
 Atta pendawawachtikpanne, if *or* when they had not heard them.

Future.

Pendamichtitsch, if *or* when they shall *or* will hear me
 Pendakhittitsch, if *or* when they shall *or* will hear thee
 Pendawachtitsch, if *or* when they shall *or* will hear him
 Pendageyenkitsch, if *or* when they shall *or* will hear us
 Pendageyektsch, if *or* when they shall *or* will hear you
 Pendawawachtitsch, if *or* when they shall *or* will hear them.

Atta pendamichtiketsch, if *or* when they shall *or* will not hear me
 Atta pendagewichtiktsch, if *or* when they shall *or* will not hear thee
 Atta pendawawichtiktsch, if *or* when they shall *or* will not hear him
 Atta pendagewenktsch, if *or* when they shall *or* will hear us
 Atta pendagewektsch, if *or* when they shall *or* will hear you
 Atta pendawawichtuketsch, if *or* when they shall *or* will hear them.

[FOURTH CONJUGATION.]

No. III.

NIHILLATAMEN, I own *or* am master of.

ACTIVE FORM.

INFINITIVE MOOD.

(Not given.)

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nihillatamen, I own	Nihillatamenen, we own
K'nihillatamen, thou ownest	K'nihillatohhimo, ye own
W'nihillatamen, he owns	Nihillatamenewo, they own.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nihillatameneep, I did own	Nihillatamohhummooakup, we did own
K'nihillatameneep, thou didst own	K'nihillatamohhummooakup, ye did own
W'nihillatameneep, he did own	Nihillatamenewoakup, they did own.

Future.

<i>Singular.</i>	<i>Plural.</i>
Nihillatamentsch, I shall <i>or</i> will own	Nihillatameneentsch, we shall <i>or</i> will own
K'nihillatamentsch, thou shalt <i>or</i> wilt own	K'nihillatamohhunnotsch, ye shall <i>or</i> will own
Wunihillatamentsch, he shall <i>or</i> will own	Nihillatamenewotsch, they shall <i>or</i> will own.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Nihillalil, own me, let me belong to thee	Nihillaliseen, own us.

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nihillatamane, if <i>or</i> when it belongs to me	Nihillatamenke, if <i>or</i> when it belongs to us
K'nihillatamane, if <i>or</i> when it belongs to thee	Nihillatameque, if <i>or</i> when it belongs to you
Nihillatanke, if <i>or</i> when it belongs to him	Nihillatamiehtite, if <i>or</i> when it belongs to them

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nihillatamamp, if <i>or</i> when it belonged to me	Nihillatamenkup, if <i>or</i> when it belonged to us
K'nihillatamamp, if <i>or</i> when it belonged to thee	Nihillatamekup, if <i>or</i> when it belonged to you
Nihillatankup, if <i>or</i> when it belonged to him	Nihillatamiehtitup, if <i>or</i> when it belonged to them.

[FOURTH CONJUGATION.]

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Nihillatamanpanne, if or when it had belonged to me	Nihillatamenkpanne, if or when it had belonged to us
K'nihillatamanpanne, if or when it had belonged to thee	Nihillatamekpanne, if or when it had belonged to you
Nihillatankpanne, if or when it had belonged to him	Nihillatanichtitpanne, if or when it had belonged to them.

The Future

Is like the present, with the addition of *tsch*.

*Imperativo Caret.**PASSIVE FORM.*

INFINITIVE MOOD.

(*The proper Infinitive Form is not given.*)

PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussid, he who is owned or under power	Nihillalgussitschik, they who are owned or under power.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussi, I am owned	Nihillalgussihummenakup, we are owned
K'nihillalgussi, thou art owned	K'nihillalgussihhimo, ye are owned
Nihillalgussu, he is owned	Nihillalgussowak, they are owned.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussihump, I was owned	Nihillalgussihhummenakup, we were owned
K'nihillalgussihump, thou wast owned	K'nihillalgussihhimmoakup, ye were owned
Nihillalgussop, he was owned	Nihillalgussopannik, they were owned.

Future.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussitsch, I shall or will be owned	Nihillalgussihummenotsch, we shall or will be owned
K'nihillalgussitsch, thou shalt or wilt be owned	K'nihillalgussihhimotsch, ye shall or will be owned
Nihillalgussutsch, he shall or will be owned	Nihillalgussowaktsch, they shall or will be owned.

Imperativo Caret.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussiane, if <i>or</i> when I am owned	Nihillalgussiyenke, if <i>or</i> when we are owned
K'nihillalgussiane, if <i>or</i> when thou art owned	Nihillalgussiyekue, if <i>or</i> when ye are owned
Nihillalgussite, if <i>or</i> when he is owned	Nihillalgussichtite, if <i>or</i> when they are owned.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussiyannup, if <i>or</i> when I was owned	Nihillalgussiyenkup, if <i>or</i> when we were owned
K'nihillalgussiyannup, if <i>or</i> when thou wert owned	Nihillalgussiyekup, if <i>or</i> when ye were owned
Nihillalgussitup, if <i>or</i> when he was owned	Nihillalgussichtitup, if <i>or</i> when they were owned.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussianpanne, if <i>or</i> when I had been owned	Nihillalgussiyenkanne, if <i>or</i> when we had been owned
K'nihillalgussianpanne, if <i>or</i> when thou hadst been owned	Nihillalgussiyekpanne, if <i>or</i> when ye had been owned
Nihillalgussitpanne, if <i>or</i> when he had been owned	Nihillalgussichtitpanne, if <i>or</i> when they had been owned.

The Future

Is like the present, adding *tsch*.

Imperativo Caret.

PERSONAL FORMS.

INFINITIVE MOOD.

(*Not given.*)

PARTICIPLES*.

<i>Singular.</i>	<i>Plural.</i>
Nihillalid, he who owns me, my Lord, my master	Nihillalquenk, he who owns us, our Lord
Nihillalquonk, he who owns thee, thy Lord	Nihillalqueek, he who owns you, your Lord
Nihillalat, he who owns him, his Lord	Nihillalquichut, he who owns them, their Lord.

Substantively in the Vocative case.

<i>Singular.</i>	<i>Plural.</i>
Nihillalian, O thou my Lord!	Nihillaliyenk, O thou our Lord!

Hence the following verbal form :

Nihillalek, I am your Lord.

* See above, p. 141 in note.

[FOURTH CONJUGATION.]

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

*Present.**Singular.*

K'nihillalel, I own, am the master of thee
K'nihillale, I own him

Plural.

Nihillalek or k'nihillalellhummo, I own you
Nihillalawak, I own them.

SECOND TRANSITION.

Singular.

K'nihillali, thou ownest me
K'nihillal, thou ownest him

Plural.

K'nihillalineen, thou ownest us
K'nihillalawak, thou ownest them.

THIRD TRANSITION.

Singular.

Nihillalak, he owns me
K'nihillalak, he owns thee
W'nihillalawall, he owns him

Plural.

W'nihillalguneen or w'nihillalquenk, he owns
us
W'nihillalqueek, he owns you
W'nihillalawak, he owns them.

FOURTH TRANSITION.

Singular.

K'nihillallohena, we own thee
Nihillalineen, we own him

Plural.

K'nihillalhummo, we own you
Nihillalawuna, we own them.

FIFTH TRANSITION.

Singular.

K'nihillalihimo, ye own me
K'nihillalanewo, ye own him

Plural.

K'nihillalineen or k'nihillalihhena, ye own us
K'nihillalawak, ye own them.

SIXTH TRANSITION.

Singular.

Nekamawa nihillalukgunewo or nihillalgunewa,
they own me
Nekamawa k'nihillalukgunewo or k'nihillalgu-
newo, they own thee
Nekamawa w'nihillalawak, they own him

Plural.

Nekamawa nihillalguna, they own us
Nekamawa k'nihillalguwa, they own you
Nekamawa nihillalawak, they own them.

IMPERATIVE MOOD.

Singular.

Nihillalil, own me, be thou my Lord

Plural.

Nihillalineen, own us, be thou our Lord.

[OF VERBS.]

Fifth Conjugation.

Note by the Translator.—Of this conjugation, one verb alone is given: *Ahoalan*, to love. It is conjugated through the Active, Passive, Personal, and Reciprocal forms, positive and negative. The negative transitions, however, have been omitted in the Subjunctive mood. They are left blank in the original, and were probably meant to have been filled up by the Author. They therefore do not appear in this grammar.

AHOALAN, to love.

ACTIVE FORM.—POSITIVE.**INFINITIVE MOOD.**

Ahoalan, to love.

PARTICIPLES.

(*Not given.*)

INDICATIVE MOOD.*Present.*

Singular.
N'dahoala, I love
K'dahoala, thou lovest
Ahoaleu or w'dahoala, he loves

Plural.
N'dahoalaneen, we love
K'dahoalohhumo, ye love
Ahoalewak, they love.

Preterite.

Singular.
N'dahoalep, I loved
K'dahoalep, thou lovedst
Ahoalep, he loved

Plural.
N'dahoalennenap, we loved
K'dahoalohhummoap, ye loved
Ahoalepannik, they loved.

Future.

Singular.
N'dahoalatsch, I shall or will love
K'dahoalatsch, thou shalt or wilt love
Ahoaleuchtsch, he shall or will love

Plural.
N'dahoaleneentsch, we shall or will love
K'dahoalohhummoatsch, ye shall or will love
Ahoalewachtsch, they shall or will love.

IMPERATIVE MOOD.

Singular.
Ahoal, love thou

Plural.
Ahoalek, love ye.

[FIFTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Ahoalak, if *or* when I love
 Ahoalanne, if *or* when thou lovest
 Ehoalat, if *or* when he loves

Plural.

Ahoalenke, if *or* when we love
 Ahoaleque, if *or* when ye love
 Ahoalachtite, if *or* when they love.

*Preterite.**Singular.*

Ahoalackup, if *or* when I loved
 Ahoalannup, if *or* when thou lovedst
 Ehoalachtup, if *or* when he loved

Plural.

Ahoalengkup, if *or* when we loved
 Ahoalekup, if *or* when ye loved
 Ahoalachtup, if *or* when they loved.

*Pluperfect.**Singular.*

Ahoalakpanne, if *or* when I had loved
 Ahoalanpanne, if *or* when thou hadst loved
 Ehoalatpanne, if *or* when he had loved

Plural.

Ahoalengkpanne, if *or* when we had loved
 Ahoalekpanne, if *or* when ye had loved
 Ahoalachtipanne, if *or* when they had loved.

*Future.**Singular.*

Ahoalaktsch, if *or* when I shall *or* will love
 Ahoalantsch, if *or* when thou shalt *or* wilt love
 Ehoalatsch, if *or* when he shall *or* will love

Plural.

Ahoalengktsch, if *or* when we shall *or* will love
 Ahoalequetsch, if *or* when ye shall *or* will love
 Ahoalichtitsch, if *or* when they shall *or* will love.

NEGATIVE.

INFINITIVE MOOD.

Atta ahoalan, not to love.

PARTICIPLES.

(Not given.)

INDICATIVE MOOD.

*Present.**Singular.*

Atta n'dahoalawi, I do not love
 Atta k'dahoalawi, thou dost not love
 Atta ahoalewi, he does not love

Plural.

Atta n'dahoalawunee, we do not love
 Atta k'dahoalawunewo, ye do not love
 Atta ahoalewiwak, they do not love.

*Preterite.**Singular.*

Atta n'dahoalawip, I did not love
 Atta k'dahoalawip, thou didst not love
 Atta ahoalewip, he did not love

Plural.

Atta n'dahoalawunewo, we did not love
 Atta k'dahoalawunewo, ye did not love
 Atta ahoalewipannik, they did not love.

[FIFTH CONJUGATION.]

*Future.**Singular.*

Atta n'dahoalawitsch, I shall *or* will not love
 Atta k'dahoalawitsch, thou shalt *or* wilt not love
 Atta ahoalewitsch, he shall *or* will not love

Plural.

Atta n'dahoalawuncentsch, we shall *or* will not love
 Atta k'dahoalawunewotsch, ye shall *or* will not love
 Atta ahoalawiwaktsch, they shall *or* will not love

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Atta n'dahoalawanne, if *or* when I do not love
 Atta k'dahoalawonne, if *or* when thou dost not love
 Atta ehoalaque, if *or* when he does not love

Plural.

Atta ahoalawonk, if *or* when we do not love
 Atta ahoalawek, if *or* when ye do not love
 Atta ahoalachtik, if *or* when they do not love.

*Preterite.**Singular.*

Atta ahoalawonnup, if *or* when I did not love
 Atta ahoalawonnup, if *or* when thou didst not love
 Atta ehoalakup, if *or* when he did not love

Plural.

Atta ahoalawonkup, if *or* when we did not love
 Atta ahoalawekup, if *or* when ye did not love
 Atta ahoalachtikup, if *or* when they did not love

*Pluperfect.**Singular.*

Atta ahoalawakpanne, if *or* when I had not loved
 Atta ahoalawonpanne, if *or* when thou hadst not loved
 Atta ahoalakpanne, if *or* when he had not loved

Plural.

Atta ahoalawonkpanne, if *or* when we had not loved
 Atta ahoalawekpanne, if *or* when ye had not loved
 Atta ahoalachtikpanne, if *or* when they had not loved.

*Future.**Singular.*

Atta n'dahoalawiwonne, if *or* when I shall *or* will not love
 Atta k'dahoalawonnetsch, if *or* when thou shalt *or* wilt not love
 Atta ehowalequetsch, if *or* when he shall *or* will not love

Plural.

Atta ahoalawonkitsch, if *or* when we shall *or* will not love
 Atta ahoalawektsch, if *or* when ye shall *or* will not love
 Atta ahoalachtiktsch, if *or* when they shall *or* will not love.

[FIFTH CONJUGATION.]

PASSIVE FORM.—POSITIVE.

INDICATIVE MOOD.

*Present.**Singular.*

N'dahoalgussi, I am loved
K'dahoalgussi, thou art loved
Ahoalgussi, he is not loved

Plural.

N'dahoalgussihhena, we are loved
K'dahoalgussihhimo, ye are loved
Ahoalgussowak, they are loved.

*Preterite.**Singular.*

N'dahoalgussihump, I was loved
K'dahoalgussinep, thou wast loved
W'dahoulgussop, he was loved

Plural.

N'dahoalgussihhenap, we were not loved
K'dahoalgussihhimoakup, ye were not loved
W'dahoalgussopannik, they were not loved.

*Future.**Singular.*

N'dahoalgussitsch, I shall or will be loved
K'dahoalgussitsch, thou shalt or wilt be loved
Ahoalgussitsch, he shall or will be loved

Plural.

N'dahoalgussihhenatsch, we shall or will be loved
K'dahoalgussihhimotsch, ye shall or will be loved
Ahoalgussiwiwaksch, they shall or will be loved.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Ahoalgussiya, if or when I am loved
Ahoalgussien, if or when thou art loved
Ahoalgussite, if or when he is loved

Plural.

Ahoalgussiyenk, if or when we are loved
Ahoalgussiyek, if or when ye are loved
Ahoalgussichtit, if or when they are loved.

*Preterite.**Singular.*

Ahoalgussiyakup, if or when I was loved
Ahoalgussiyannup, if or when thou wast loved
Ahoalgussitup, if or when he was loved

Plural.

Ahoalgussiyenkup, if or when we were loved
Ahoalgussiyekup, if or when ye were loved
Ahoalgussichtitup, if or when they were loved.

*Pluperfect.**Singular.*

Ahoalgussiyakpanne, if or when I had been loved
Ahoalgussiyannanne, if or when thou hadst been loved
Ahoalgussitpanne, if or when he had been loved

Plural.

Ahoalgussiyenkpanne, if or when we had been loved
Ahoalgussiyekpanne, if or when ye had been loved
Ahoalgussichtitpanne, if or when they had been loved.

*Future.**Singular.*

Ahoalgussiyaktsch, if or when I shall or will be loved
Ahoalgussiyantsch, if or when thou shalt or wilt be loved
Ahoalgitsch, if or when he shall or will be loved

Plural.

Ahoalgussiyenktsch, if or when we shall or will be loved
Ahoalgussiyektsch, if or when ye shall or will be loved
Ahoalgussichtitsch, if or when they shall or will be loved.

[FIFTH CONJUGATION.]

NEGATIVE.

INDICATIVE MOOD.

*Present.**Singular.*

Atta n'dahoalgussiwi, I am not loved
 Atta k'dahoalgussiwi, thou art not loved
 Atta w'dahoalgussuwi, he is not loved

Plural.

Atta n'dahoalgussiwunen, we are not loved
 Atta k'dahoalgussiwihimo, ye are not loved
 Atta ahoalgussiwiwak, they are not loved.

*Preterite.**Singular.*

Atta n'dahoalgussiwiw, I was not loved
 Atta k'dahoalgussiwiw, thou wast not loved
 Atta w'dahoalgussuwiw, he was not loved

Plural.

Atta n'dahoalgussiwunenap, we were not loved
 Atta k'dahoalgussiwihimoap, ye were not loved
 Atta w'dahoalgussuwiwipantik, they were not loved.

*Future.**Singular.*

Atta n'dahoalgussiwitsch, I shall or will not be loved
 Atta k'dahoalgussiwitsch, thou shalt or wilt not be love-d
 Atta ahoalgussuwitsch, he shall or will not be loved

Plural.

Atta n'dahoalgussiwunecutsch, we shall or will not be loved
 Atta k'dahoalgussiwunewotsch, ye shall or will not be loved
 Atta ahoalgussiwaktsch, they shall or will not be loved.

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Atta ahoalgussiwak, if or when I am not loved
 Atta ahoalgussiwonne, if or when thou art not loved
 Atta ahoalgussique, if or when he is not loved

Plural.

Atta ahoalgussiwenk, if or when we are not loved
 Atta ahoalgussiwek, if or when ye are not loved
 Atta ahoalgussichtik, if or when they are not loved.

*Preterite.**Singular.*

Atta ahoalgussiwakup, if or when I was not loved
 Atta ahoalgussiwonnup, if or when thou wast not loved
 Atta ahoalgussikup, if or when he was not loved

Plural.

Atta ahoalgussiwenkup, if or when we were not loved
 Atta ahoalgussiwekup, if or when ye were not loved
 Atta ahoalgussichitkup, if or when they were not loved.

*Pluperfect.**Singular.*

Atta ahoalgussiwakpanne, if or when I had not been loved
 Atta ahoalgussiwonpanne, if or when thou hadst not been loved
 Atta ahoalgussikpanne, if or when he had not been loved

Plural.

Atta ahoalgussiwenkpanne, if or when we had not been loved
 Atta ahoalgussiwekpanne, if or when ye had not been loved
 Atta ahoalgussichitpanne, if or when they had not been loved.

[FIFTH CONJUGATION.]

Future.

<i>Singular.</i>	<i>Plural.</i>
Atta ahoalgussiwaktsch, if or when I shall or will not be loved	Atta ahoalgussiwenktsch, if or when we shall or will not be loved
Atta ahoalgussiwonktsch, if or when thou shalt or wilt not be loved	Atta ahoalgussiwektsch, if or when ye shall or will not be loved
Atta ahoalgussiktsch, if or when he shall or will not be loved	Atta ahoalgussichtitsch, if or when they shall or will not be loved.

PERSONAL FORMS.—POSITIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoatell, I love thee	K'dahoalohhummo, I love you
N'dahoala, I love him	N'dahoalawak, I love them.

Preterite.

K'dahoalennep, I loved thee	K'dahoalohhummoap, I loved you
N'dahoalap, I loved him	N'dahoalapannik, I loved them.

Future.

K'dahoalelltsch, I shall or will love thee	K'dahoalohhummotsch, I shall or will love you
N'dahoalauchtsch, I shall or will love him	N'dahoalawaktsch, I shall or will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalanne, if or when I love thee	Ahoaleque, if or when I love you
Ahoalachte, if or when I love him	Ahoalachtite, if or when I love them.

Preterite.

Ahoalanup, if or when I loved thee	Ahoalekup, if or when I loved you
Ahoalachtup, if or when I loved him	Ahoalachtup, if or when I loved them.

Pluperfect.

Ahoalanpanne, if or when I had loved thee	Ahoalekpanne, if or when I had loved you
Ahoalachtuppanne, if or when I had loved him	Ahoalatpanne, if or when I had loved them.

Future.

Ahoalanhetsch, if or when I shall or will love thee	Ahoalequetsch, if or when I shall or will love you
Ahoalachtitsch, if or when I shall or will love him	Ahoalachtititsch, if or when I shall or will love them.

[FIFTH CONJUGATION.]

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoali, thou lovest me
K'dahoala, thou lovest him

K'dahoalineen, thou lovest us
K'dahoalawak, thou lovest them.

Preterite.

K'dahoalinep, thou didst love me
K'dahoalap, thou didst love him

K'dahoalihhenap, thou didst love us
K'dahoalapannik, thou didst love them.

Future.

K'dahoalitsch, thou shalt or wilt love me
K'dahoalauchtsch, thou shalt or wilt love him

K'dahoalihhenatsch, thou shalt or wilt love us
K'dahoalawaktsch, thou shalt or wilt love them

IMPERATIVE MOOD.

Ahoalil, love thou me

Ahoalineen, love thou us.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyanne, if or when thou lovest me
K'dahoalanne, if or when thou lovest him

Ahoaliyenke, if or when thou lovest us
K'dahoalachte, if or when thou lovest them.

Preterite.

Ahoaliyannap, if or when thou didst love me
Ahoalannap, if or when thou didst love him

Ahoaliyenkup, if or when thou didst love us
K'dahoalachtup, if or when thou didst love them.

Pluperfect.

Ahoaliyanpanne, if or when thou hadst loved me
Ahoalanpanne, if or when thou hadst loved him

Ahoaliyenkanne, if or when thou hadst loved us
K'dahoalachtuppanne, if or when thou hadst loved them.

Future.

Ahoaliyannetsch, if or when thou shalt or wilt love me
Ahoalachtetsch, if or when thou shalt or wilt love him

Ahoaliyenketsch, if or when thou shalt or wilt love us
Ahoalachtitetsch, if or when thou shalt or wilt love them.

[FIFTH CONJUGATION.]

THIRD TRANSITION.

PARTICIPLES.

Ehoalid, he who loves me
Ehoalat, he who loves him

Ehoalquenk, he who loves us
Ehoalquek, he who loves you
Ehoalquichtit, he who loves them.

INDICATIVE MOOD.

Present.

N'dahoaluk, he loves me
K'dahoaluk, he loves thee
W'dahoalawall, he loves him

W'dahoalguna, he loves us
W'dahoalguwa, he loves you
W'dahoalawak, he loves them.

Preterite.

N'dahoalgunep, he loved me
K'dahoalgunep, he loved thee
W'dahoalap, he loved him

N'dahoalgunap, he loved us
K'dahoalguwap, he loved you
W'dahoalapannik, he loved them.

Future.

N'dahoalauchtsch, he shall or will love me
K'dahoalauchtsch, he shall or will love thee
W'dahoalauchtsch, he shall or will love him

N'dahoalgunatsch, he shall or will love us
W'dahoalguwatsch, he shall or will love you
W'dahoalawatsch, he shall or will love them

SUBJUNCTIVE MOOD.

Present.

Ahoalite, if or when he loves me
Ahoalquonne, if or when he loves thee
Ahoalate, if or when he loves him

Ahoalquenke, if or when he loves us
Ahoalqueque, if or when he loves you
Ahoalachûte, if or when he loves them.

Preterite.

Ahoalitup, if or when he loved me
Ahoaliyonnup, if or when he loved thee
Ahoalatup, if or when he loved him

Ahoalquenkup, if or when he loved us
Ahoalquekup, if or when he loved you
Ahoalachûtup, if or when he loved them.

Pluperfect.

Ahoalitpanne, if or when he had loved me
Ahoalanpanne, if or when he had loved thee
Ahoalatpanne, if or when he had loved him

Ahoalquenkpanne, if or when he had loved us
Ahoalquekpanne, if or when he had loved you
Ahoalachûtpanne, if or when he had loved them.

Future.

Ahoaletsch, if or when he shall or will love me
Ahoalquonnetsch, if or when he shall or will love thee
Ahoalechtsch, if or when he shall or will love him

Ahoalquenketsch, if or when he shall or will love us
Ahoalquequetsch, if or when he shall or will love you
Ahoalechtsch, if or when he shall or will love them.

[FIFTH CONJUGATION.]

FOURTH TRANSITION

INDICATIVE MOOD.

Present.

K'dahoalenneen, we love thee
N'dahoalawuna, we love him

K'dahoalohummena, we love you
N'dahoalowawuna, we love them.

Preterite.

K'dahoalennenap, we loved thee
N'dahoalawunap, we loved him

K'dahoalohummenap, we loved you
N'dahoalowawunap, we loved them.

Future.

K'dahoalohenatsch, we shall *or* will love thee
N'dahoalawunatsch, we shall *or* will love him

K'dahoalohummenatsch, we shall *or* will love
you
N'dahoalowawunatsch, we shall *or* will love them.

SUBJUNCTIVE MOOD.

Present.

K'dahoalenk, if *or* when we love thee
Ahoalanque, if *or* when we love him

Ahoaleque, if *or* when we love you
Ahoalawonque, if *or* when we love them.

Preterite.

Ahoalenkup, if *or* when we loved thee
Ahoalanakup, if *or* when we loved him

Ahoalekup, if *or* when we loved you
Ahoalawonkup, if *or* when we loved them.

Pluperfect.

K'dahoalenkpanne, if *or* when we had loved thee
Ahoalankupanne, if *or* when we had loved him

Ahoalekpanne, if *or* when we had loved you
Ahoalawonkupanne, if *or* when we had loved them.

Future

Ahoalenquetsch, if *or* when we shall *or* will
love thee
Ahoalanquetsch, if *or* when we shall *or* will
love him

Ahoalequetsch, if *or* when we shall *or* will love
you
Ahoalawonquetsch, if *or* when we shall *or* will
love them.

FIFTH TRANSITION

INDICATIVE MOOD.

Present.

K'dahoalibhimo, ye love me
K'dahoalanewo, ye love him

K'dahoalibhena, ye love us
K'dahoalawawak, ye love them.

[FIFTH CONJUGATION.]

Preterite.

K'dahoalhimoap, ye loved me
K'dahoalanewoap, ye loved him

K'dahoalihhenap, ye loved us
K'dahoalawapaunik, ye loved them.

Future.

K'dahoalihhimotsch, ye shall *or* will love me
K'dahoalanewotsch, ye shall *or* will love him

K'dahoalihhenatsch, he shall *or* will love us
K'dahoalawawatsch, ye shall *or* will love them.

IMPERATIVE MOOD.

Ahoalik, love you me
Ahoalo, love you him

Ahoalineen, love you us
Ahoalatam, love you them.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyeque, if *or* when ye love me
Ahoalaque, if *or* when ye love him

Ahoaliyenke, if *or* when ye love us
Ahoalachtike, if *or* when ye love them.

Preterite.

Ahoaliyekup, if *or* when ye loved me
Ahoalachtup, if *or* when ye loved him

Ahoaliyenkup, if *or* when ye loved us
Ahoalachtiekup, if *or* when ye loved them.

Pluperfect.

Ahoaliyekpanne, if *or* when ye had loved me
Ahoalekpanne, if *or* when ye had loved him

Ahoaliyenpanne, if *or* when ye had loved us
Ahoalachtitpanne, if *or* when ye had loved them.

Future.

Ahoaliyequetsch, if *or* when ye shall *or* will love
me
Ahoalaquetsch, if *or* when ye shall *or* will love
him

Ahoaliyenquetsch, if *or* when ye shall *or* will
love us
Ahoalachtquetsch, if *or* when ye shall *or* will
love them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalgenewo, they love me
K'dahoalgenewo, they love thee
W'dahoalanewo, they love him

N'dahoalgebhena, they love us
K'dahoalgebhimo, they love you
W'dahoalawawak, they love them.

Preterite.

N'dahoalgenewoap, they did love me
K'dahoalgenewoap, they did love thee
W'dahoalgenewoap, they did love him

N'dahoalgebbenap, they did love us
K'dahoalgebhimoap, they did love you
W'dahoalawapannik, they did love them

[FIFTH CONJUGATION.]

Future.

N'dahoalgenewotsch, they shall <i>or</i> will love me	N'dahoalgehhenatsch, they shall <i>or</i> will love us
K'dahoalgenewotsch <i>or</i> k'dahoalgetsch, they shall <i>or</i> will love thee	K'dahoalgebbhimotsch, they shall <i>or</i> will love you
W'dahoalanewotsch, they shall <i>or</i> will love him	W'dahoalawawaktsch, they shall <i>or</i> will love them.

SUBJUNCTIVE MOOD.

Present.

Ehoalinké, if <i>or</i> when they love me	Ehoalquenke, if <i>or</i> when they love us
Ehoalquonne, if <i>or</i> when they love thee	Ehoalqueque, if <i>or</i> when they love you
Ehoaliude, if <i>or</i> when they love him	Ehoalachtite, if <i>or</i> when they love them.

Preterite.

Ehoalinkup, if <i>or</i> when they loved me	Ehoalquenkup, if <i>or</i> when they loved us
Ehoalquonnup, if <i>or</i> when they loved thee	Ehoalquekup, if <i>or</i> when they loved you
Ehoalindup, if <i>or</i> when they loved him	Ehoalachtitup, if <i>or</i> when they loved them.

Pluperfect.

Ehoalinkpanne, if <i>or</i> when they had loved me	Ehoalquenkanne, if <i>or</i> when they had loved us
Ehoalquonpanne, if <i>or</i> when they had loved thee	Ehoalquekanne, if <i>or</i> when they had loved you
Ehoalindpanne, if <i>or</i> when they had loved him	Ehoalachtitpanne, if <i>or</i> when they had loved them.

Future.

Ehoalinketsch, if <i>or</i> when they shall <i>or</i> will love me	Ehoalquenketsch, if <i>or</i> when they shall <i>or</i> will love us
Ehoalquonnetsch, if <i>or</i> when they shall <i>or</i> will love thee	Ehoalquequetsch, if <i>or</i> when they shall <i>or</i> will love you
Ehoalindetsch, if <i>or</i> when they shall <i>or</i> will love him	Ehoalachtitetsch, if <i>or</i> when they shall <i>or</i> will love them.

PERSONAL FORMS.—NEGATIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalowí*, I do not love thee	K'dahoalohhumo, I do not love you
N'dahoalawi, I do not love him	N'dahoalawiwak, I do not love them.

Preterite.

K'dahoalellowip, I did not love thee	K'dahoalohhumowip, I did not love you
N'dahoalawip, I did not love him	N'dahoalawipannik, I did not love them

* Atta or Matta prefixed throughout.

[FIFTH CONJUGATION.]

Future.

K'dahoalellowitsch, I shall <i>or</i> will not love thee	K'dahoalohhumowitsch, I shall <i>or</i> will not love you
N'dahoalawitsch, I shall <i>or</i> will not love him	N'dahowalawiwaksch, I shall <i>or</i> will not love them.

The Pluperfect and the Subjunctive are not given in any of the Transitions.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoaliwi, thou dost not love me	K'dahoaliwuneeen, thou dost not love us
K'dahoalawi, thou dost not love him	K'dahoaliwiwak, thou dost not love them.

Preterite.

K'dahoaliwip, thou didst not love me	K'dahoaliwuneeenap, thou didst not love us
K'dahoalawip, thou didst not love him	K'dahoalawipannik, thou didst not love them.

Future.

K'dahoaliwitsch, thou shalt <i>or</i> wilt not love me	K'dahouliwuneeentsch, thou shalt <i>or</i> wilt not love us
K'dahoalawitsch, thou shalt <i>or</i> wilt not love him	K'dahoalawiwaksch, thou shalt <i>or</i> wilt not love them.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalguwi, he does not love me	N'dahoalguwuneeen, he does not love us
K'dahoalguwi, he does not love thee	K'dahoalguwawip, he does not love you
W'dahoalawi, he does not love him	W'dahoalawiwak, he does not love them.

Preterite.

N'dahoalguwip, he did not love me	N'dahoalguwuneeenap, he did not love us
K'dahoalguwip, he did not love thee	K'dahoalguwawip, he did not love you
W'dahoalawip, he did not love him	W'dahoalawipannik, he did not love them.

Future.

N'dahoalguwitsch, he shall <i>or</i> will not love me	N'dahoalguwuneeentsch, he shall <i>or</i> will not love us
K'dahoalguwitsch, he shall <i>or</i> will not love thee	K'dahoalguwawitsch, he shall <i>or</i> will not love you
W'dahoalawitsch, he shall <i>or</i> will not love him	W'dahoalawiwaksch, he shall <i>or</i> will not love them.

[FIFTH CONJUGATION.]

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalowuneeen, we do not love thee
N'dahoalawuneeen, we do not love him

K'dahoalohhumwuneeen, we do not love you
N'dahoalawunena, he does not love them.

Preterite.

K'dahoalowuneeenap, we did not love thee
N'dahoalawuneeenap, we did not love him

K'dahoalohhumwuneeenap, we did not love you
N'dahoalawawuneeenap, we did not love them.

Future.

K'dahoalowuneeentsch, we shall or will not love
thee
N'dahoalawuneeentsch, we shall or will not love
him

K'dahoalohhumwuneeentsch, we shall or will not
love you
N'dahoalawuneeentsch, we shall or will not love
them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalihhimowii, ye do not love me
K'dahoalawiiwa, ye do not love him

K'dahoaliwunena, ye do not love us
K'dahoalawiiwak, ye do not love them.

Preterite.

K'dahoalihhimowiiap, ye did not love me
K'dahoalawiiwoap, ye did not love him

K'dahoalihhimowunap, ye did not love us
K'dahoalawiiwaanik, ye did not love them.

Future.

K'dahoalihhinowitsch, ye shall or will not love me
K'dahowalawiiwatsch, ye shall or will not love him

K'dahoaliwuneeentsch, ye shall or will not love us
K'dahoalawiiwaktsch, ye shall or will not love
them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalguwiiwak, they do not love me
K'dahoalguwiiwaanik, they do not love thee
W'dahoalawiiwak, they do not love him

N'dahoalguwuneeen, they do not love us
K'dahoalguwuneeenap, they do not love you
W'dahoalawiiwak, they do not love them.

Preterite.

N'dahoalguwiiwaanik, they did not love me
K'dahoalguwiiwaanik, they did not love thee
W'dahoalawiiwaanik, they did not love him

N'dahoalguwuneeenap, they did not love us
K'dahoalguwuneeenap, they did not love you
W'dahoalawiiwaanik, they did not love them

[FIFTH CONJUGATION.]

Future.

N'dahoalguwiwaktsch, they shall or will not love me	N'dahoalguwuneentsch, they shall or will not love us
K'dahoalguwiwaktsch, they shall or will not love thee	K'dahoalguwunewotsch, they shall or will not love you
W'dahoalawiwaktsch, they shall or will not love him	W'dahoalawawiwaktsch, they shall or will not love them.

RECIPROCAL FORM.—POSITIVE.

INFINITIVE MOOD.

Ahoaltin, to love one another.

INDICATIVE MOOD.

*Present.**Present.*

N'dahoaltineen, we love one another
K'dahoaltihimo, ye love one another
Ahoaltowak, they love one another.

Preterite.

N'dahoaltihhenap, we loved one another
K'dahoaltihhimmoap, ye loved one another
Ahoaltopannik, they loved one another.

Future.

Ahoaltineentsch, we shall or will love each other.
K'dahoaltihhimotsch, ye shall or will love each other
Ahoaltowaktsch, they shall or will love each other.

IMPERATIVE MOOD.

Singular.

Ahoaltik, love ye each other

Plural.

Ahoaltitam, let us love each other.

SUBJUNCTIVE MOOD.

Present.

Ahoaltiyenk, that we may love each other
Ahoaltiyek, that ye may love each other
Ahoaltichtit, that they may love each other.

Preterite.

Ahoaltiyenkup, that or as we have loved each other
Ahoaltiyekup, that or as ye have loved each other
Ahoaltichtitup, that or as they have loved each other.

Pluperfect.

Ahoaltiyenkanne, if or when we had loved each other
Ahoaltiyekanne, if or when ye had loved each other
Ahoaltichtitpanne, if or when they had loved each other.

Future.

Ahoaltiyenketsch, as we shall or will love each other
Ahoaltiyeketsch, as ye shall or will love each other
Ahoaltichtitetsch, as they shall or will love each other.

[FIFTH CONJUGATION.]

NEGATIVE.

INFINITIVE MOOD.

Matta ahoaltin, not to love each other.

INDICATIVE MOOD.

Present.

Matta n'dahoaltiwunee, we do not love each other
 Matta k'dahoaltiwihhimo, ye do not love each other
 Matta ahoaltiwak, they do not love each other.

Preterite.

Matta n'dahoaltiwunee, we did not love each other
 Matta k'dahoaltiwihhimooap, ye did not love each other
 Matta ahoaltiwipannik, they did not love each other.

Future.

Mattatsch n'dahoaltiwunee, we shall or will not love each other
 Mattatsch k'dahoaltiwihhimo, ye shall or will not love each other
 Mattatsch ahoaltiwak, they shall or will not love each other.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

Matta ahoaltiwenne, when or as we may not love each other
 Matta ahoaltiwenne, when or as ye may not love each other
 Matta ahoaltituk, when or as they may not love each other.

Preterite.

Matta ahoaltiwenne, when or as we have not loved each other
 Matta ahoaltiwenne, when or as ye have not loved each other
 Matta ahoaltituk, when or as they have not loved each other.

Pluperfect.

Matta ahoaltiwenne, if or when we had not loved each other
 Matta ahoaltiwenne, if or when ye had not loved each other
 Matta ahoaltituk, if or when they had not loved each other.

Future.

Mattatsch ahoaltiwenne, when or as we shall or will not love each other
 Mattatsch ahoaltiwenne, when or as ye shall or will not love each other
 Mattatsch ahoaltituk, when or as they shall or will not love each other.

The Reciprocal Forms of Verbs are distinguished by their Infinitive termination in *tin*, as in the following examples :

Pendawachtin, to hear each other
 Pegnawachtin, to look at each other
 No-tawachtin, to understand each other
 Neuchtin, to see each other
 Mochtenalittin, to fight with each other
 Schingnawachtin, schingaltin, to hate each other
 Pakanttin, to box (fight with fists) with each other

Nilchtin, to strike each other dead
 Eenhawachtin, to pay, satisfy each other
 Witachtin, to help each other
 N'galtin, to quit each other
 Pakitamawachtin, to forgive each other
 Wolaptonaltin, to be reconciled to each other
 Aptonaltin, to speak with each other

[SIXTH CONJUGATION.]

Littin, to say to *or* among each other
 Mattaptonaltin, to scold, abuse each other
 Nawalittin, to pursue each other
 Wipantin, to eat with each other
 Menachtin, to drink, tipple with each other
 Witawentin, to live *or* dwell with each other
 Gettemagelentin, to be kind, merciful to each other
 Migundin, to remind each other

Manschaltin, to keep each other in remembrance
 Sachgaguntin, to lead each other
 Wipentin, to lie *or* sleep with each other
 Ntutemawachtin, to question each other
 Gettschihhalittin, to betray each other
 Wentschintin, to call each other
 Ndoochtawachtin, to inquire of each other
 Achgachemawachtin, to share with each other
 Waletittin, to inform, advise each other, &c.

Sixth Conjugation.

LUEN, to say *or* tell.

ACTIVE FORM.—POSITIVE.

INFINITIVE MOOD.

Luen, to say
 Luehund, one says

Luehundi, they say *or* it is said.

INDICATIVE MOOD.

Present.

Singular.

N'dellowe, I say
 K'dellowe, thou sayest
 W'dellowe, he says

Plural.

N'delloweneen, we say
 K'dellowehhimo, ye say
 W'dellowenewo, they say.

Preterite.

Singular.

N'dellowenep, I said
 K'dellowenep, thou saidst
 W'dellowenep, he said

Plural.

N'dellowehhenap, we said
 K'dellowehhimoap, ye said
 W'dellowenewoap, they said.

Future.

Singular.

N'dellowentsch, I shall *or* will say
 K'dellowentsch, thou shalt *or* wilt say
 W'dellowentsch, he shall *or* will say

Plural.

N'dellowehhenatsch, we shall *or* will say
 K'dellowehhimotsch, ye shall *or* will say
 W'dellowenewotsch, they shall *or* will say.

SUBJUNCTIVE MOOD.

Present.

Singular.

Lueya, if *or* when I say
 Lueyane, if *or* when thou sayest
 Lueute, if *or* when he says

Plural.

Lueyenk, if *or* when we say
 Lueyek, if *or* when ye say
 Luechüt, if *or* when they say.

[SIXTH CONJUGATION.]

Preterite.

Singular.
 Lueyakup, if or when I said
 Lueyannup, if or when thou saidst
 Luetup, if or when he said

Plural.
 Lueyenkup, if or when we said
 Lueyekup, if or when ye said
 Luechtutup, if or when they said.

Pluperfect.

Singular.
 Lueyakpanne, if or when I had said
 Lueyanpanne, if or when thou hadst said
 Luetpanne, if or when he had said

Plural.
 Lueyenpanne, if or when we had said
 Lueyekpanne, if or when ye had said
 Luechtutpanne, if or when they had said.

Future.

Singular.
 Lueyaktsch, if or when I shall or will say
 Lueyanetsch, if or when thou shalt or wilt say
 Luetetsch, if or when he shall or will say

Plural.
 Lueyenketsch, if or when we shall or will say
 Lueyektsch, if or when ye shall or will say
 Luechütsch, if or when they shall or will say.

The negative voice of this verb is not given in this Grammar, nor is the Imperative Mood in the positive.

PERSONAL FORMS.—POSITIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dellell, I say to thee
 N'dellann, I say to him

K'dellohumo, I say to you
 N'dellawak, I say to them.

Preterite.

K'dellenep, I said to thee
 N'dellapp, I said to him

K'dellohumoap, I said to you
 N'dellapannik, I said to them.

Future.

K'delletsch, I shall or will say to thee
 N'dellantsch, I shall or will say to him

K'dellohumotsch, I shall or will say to you
 N'dellawaktsch, I shall or will say to them.

SUBJUNCTIVE MOOD.

Present.

Lellane, if or when I say to thee
 Lake, if or when I say to him

Lelleque, if or when I say to you
 Lakpanne, if or when I say to them.

Preterite.

Lellannup, if or when I said to thee
 Lakup, if or when I said to him

Lellekup, if or when I said to you
 Lekpanne, if or when I said to them.

[SIXTH CONJUGATION.]

Pluperfect.

Lellanpanne, if <i>or</i> when I had said to thee	Lellekpanne, if <i>or</i> when I had said to you
Lakuppanne, if <i>or</i> when I had said to him	Lakpanne, if <i>or</i> when I had said to them.

Future.

Lellanetsch, if <i>or</i> when I shall <i>or</i> will say to thee	Lellequetsch, if <i>or</i> when I shall <i>or</i> will say to you
Laketsch, if <i>or</i> when I shall <i>or</i> will say to him	Lakpannelsch, if <i>or</i> when I shall <i>or</i> will say to them.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'delli, thou sayest to me	K'dellineen, thou sayest to us
K'dellan, thou sayest to him	K'dellawak, thou sayest to them.

Preterite.

K'dellineep, thou saidst to me	K'dellinenap, thou saidst to us
K'dellaneep, thou saidst to him	K'dellapannik, thou saidst to them.

Future.

K'dellitsch, thou shalt <i>or</i> wilt say to me	K'dellihhenatsch, thou shalt <i>or</i> wilt say to us
K'dellantsch, thou shalt <i>or</i> wilt say to him	K'dellawawaktsch, thou shalt <i>or</i> wilt say to them.

IMPERATIVE MOOD.

Ill, say thou	Lo, say to him
Luel, say on, go on with your discourse	Mauwi lo, go and say to him
Lil, tell me	Lineen, say to us
Lime, tell me at some particular time	Litam, say to them.

SUBJUNCTIVE MOOD.

Present.

Liyane, if <i>or</i> when thou sayest to me	Liyenkpanne, if <i>or</i> when thou sayest to us
Latpanne, if <i>or</i> when thou sayest to him	Lakpanne, if <i>or</i> when thou sayest to them.

Preterite.

Liyannup, if <i>or</i> when thou saidst to me	Liyenkpannup, if <i>or</i> when thou saidst to us
Latpannup, if <i>or</i> when thou saidst to him	Lakpannup, if <i>or</i> when thou saidst to them.

Future.

Liyannelsch, if <i>or</i> when thou shalt <i>or</i> wilt say to me	Liyenquetsch, if <i>or</i> when thou shalt <i>or</i> wilt say to us
Latpannelsch, if <i>or</i> when thou shalt <i>or</i> wilt say to him	Lakpannelsch, if <i>or</i> when thou shalt <i>or</i> wilt say to them.

[SIXTH CONJUGATION.]

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'delluk, n'dellgun, he says to me
 W'dellan, w'dellawall, he says to thee
 K'dellgun, k'dellak, he says to him

N'dellguna, lukguna, he says to us
 K'dellguwa, k'dellgehhimo, he says to you
 W'dellawak, he says to them.

Preterite.

N'dellgop, he said to me
 K'dellgop, he said to thee
 W'dellane, he said to him

N'dellgunenap, n'dellgehenap, he said to us
 K'dellguwap, k'dellgehhimoap, he said to you
 W'dellapannik, he said to them.

Future.

N'dellgetsch, he shall or will say to me
 K'dellgetsch, he shall or will say to thee
 W'dellantsch, he shall or will say to him

N'dellgunatsch, lukgunatsch, he shall or will
 say to us
 K'dellguwatsch, k'tellgehhimotsch, he shall or
 will say to you
 W'dellawatsch, he shall or will say to them.

SUBJUNCTIVE MOOD.

Present.

Lite, if or when he says to me
 Lukquonne, if or when he says to thee
 Late, if or when he says to him

Lukquenke, if or when he says to us
 Lukqueque, if or when he says to you
 Lakhittite, if or when he says to them.

Preterite.

Litup, if or when he said to me
 Lukquonnup, if or when he said to thee
 Latup, if or when he said to him

Lukquenokup, if or when he said to us
 Lukquekup, if or when he said to you
 Laachtitup, if or when he said to them.

Future.

Litetsch, if or when he shall or will say to me
 Lukquonnetsch, if or when he shall or will say
 to thee
 Latetsch, if or when he shall or will say to him

Lukquenketsch, if or when he shall or will say
 to us
 Lukqueketsch, if or when he shall or will say
 to you
 Laachtitetsch, if or when he shall or will say to
 them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'delleneen, we say to thee
 N'dellaneen, we say to him

K'dellohhena, we say to you
 N'dellawawuna, we say to them.

[SIXTH CONJUGATION.]

Preterite.

K'dellenenap, we said to thee
N'dellawunakup, we said to him

K'dellohhuoakup, we said to you
N'dellawapannik, we said to them.

Future.

K'delleneentsch, we shall *or* will say to thee
N'delleneentsch, we shall *or* will say to him

K'dellohhenatsch, we shall *or* will say to you
N'dellawawaksch *or* n'dellawunantsch, we shall
or will say to them.

SUBJUNCTIVE MOOD.

Present.

Lellanne, if *or* when we say to thee
Lanke, if *or* when we say to him

Lellenque, if *or* when we say to you
Lenke, if *or* when we say to them.

Preterite.

Lellankup, if *or* when we said to thee
Lankup, if *or* when we said to him

Lellenkup, if *or* when we said to you
Lenkup, if *or* when we said to them.

Future.

Lellanquetsch, if *or* when we shall *or* will say to
thee
Lanketsch, if *or* when we shall *or* will say to
him

Lellenquetsch, if *or* when we shall *or* will say to
you
Lenketsch, if *or* when we shall *or* will say to
them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dellihhimo, ye say to me
K'dellanewo, ye say to him

K'dellihhena, ye say to us
K'dellawawak, ye say to them.

Preterite.

K'dellihhimoakup, ye said to me
K'dellanewoap, ye said to him

K'dellihhenakup, ye said to us
K'dellawoapannik, ye said to them.

Future.

K'dellihhimotsch, ye shall *or* will say to me
K'dellanewotsch, ye shall *or* will say to him

K'dellihhenatsch, ye shall *or* will say to us
K'dellawawaksch, ye shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Liyeque, if *or* when ye say to me
Leque, if *or* when ye say to him

Liyeque, if *or* when ye say to us
Leke, if *or* when ye say to them.

[SIXTH CONJUGATION.]

Preterite.

Liyeakup, if or when ye said to me
 Lequekup, if or when ye said to him

Liyequetsch, if or when ye said to us
 Lekup, if or when ye said to them.

Future.

Liyequetsch, if or when ye shall or will say to
 me
 Lequetsch, if or when ye shall or will say to
 him

Liyequetsch, if or when ye shall or will say to
 us
 Leketsch, if or when ye shall or will say to
 them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dellge, they say to me
 K'dellge, they say to thee
 W'dellanewo, they say to him

N'dellgeneen or n'dellgehhena, they say to us
 K'dellgehhimo, they say to you
 W'dellanawak, they say to them.

Preterite.

N'dellgenep, they said to me
 K'dellgenep, they said to thee
 W'dellanewoap, they said to him

N'dellgeneap, they said to us
 N'dellgehhimoap, they said to you
 W'dellawawapannik, they said to them.

Future.

N'dellgetsch, they shall or will say to me
 K'dellgetsch, they shall or will say to thee
 W'dellanewotsch, they shall or will say to him

N'dellgenceentsch or n'dellgehhenatsch, they
 shall or will say to us
 K'dellgehhimotsch, they shall or will say to you
 W'dellawawaktsch, they shall or will say to them.

SUBJUNCTIVE MOOD.

Present.

Lichtinke or linke, if or when they say to me
 Lukquonne, if or when they say to thee
 Lachtinke or linde, if or when they say to him

Lukquenke, if or when they say to us
 Lukqueue, if or when they say to you
 Lachtitpanne, if or when they say to them.

Preterite.

Lichtinkup or linkup, if or when they said to me
 Lukquonkup, if or when they said to thee
 Lachtinkup or lindup, if or when they said to
 him

Lukquenkup, if or when they said to us
 Lukquenkup, if or when they said to you
 Lachtitpannup, if or when they said to them.

Future.

Linketsch, if or when they shall or will say to
 me
 Lukquonnettsch, if or when they shall or will
 say to thee
 Lindetsch, if or when they shall or will say to
 him

Lukquenquetsch, if or when they shall or will
 say to us
 Lukquequetsch, if or when they shall or will
 say to you
 Lachtitetsch, if or when they shall or will say
 to them.

[SIXTH CONJUGATION.]

PERSONAL FORMS.—NEGATIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dellowi*, I do not say to thee
N'dellawi, I do not say to him

K'dellohhumowi, I do not say to you
N'dellawiwak, I do not say to them.

Preterite.

K'dellowip, I did not say to thee
N'dellawip, I did not say to him.

K'dellohhumowap, I did not say to you
N'dellawipannik, I did not say to them.

Future.

K'dellowitsch, I shall *or* will not say to thee
N'dellawitsch, I shall *or* will not say to him

K'dellohhumowitsch, I shall *or* will not say to
you
N'dellawiwaktsch, I shall *or* will not say to them.

The Subjunctive Mood is wanting throughout.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'delliwi, thou sayest not to me
K'dellawi, thou sayest not to him

K'delliwuneeen, thou sayest not to us
K'dellawiwak, thou sayest not to them.

Preterite.

K'delliwip, thou didst not say to me
K'dellawip, thou didst not say to him

K'delliwuneeenap, thou didst not say to us
K'dellawipannik, thou didst not say to them.

Future.

K'delliwitsch, thou shalt *or* wilt not say to me
K'dellawitsch, thou shalt *or* wilt not say to him

K'delliwuneeentsch, thou shalt *or* wilt not say to
us
K'dellawiwaktsch, thou shalt *or* wilt not say to
them.

IMPERATIVE MOOD.

Katschi liyeketsch, say not to me
Katschi liyannetsch, say not to him

Katschi liyenketsch, say not to us
Katschi liyanketsch, say not to them.

* Atta or Matta prefixed throughout.

[SIXTH CONJUGATION.]

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'dellguwi, he says not to me
 K'dellguwi, he says not to thee
 W'dellawi, he says not to him

N'dellguwuneen or lukguwuneen, he says not
 to us
 K'dellguwawi, he says not to you
 W'dellawiwak, he says not to them.

Preterite.

N'dellguwip or lukuwip, he did not say to me
 K'dellguwip, he did not say to thee
 W'dellawip, he did not say to him

Lukguwuneenep, he did not say to us
 Lukguwawip, he did not say to you
 W'dellawipannik, he did not say to them.

Future.

N'dellguwitsch, he shall or will not say to me
 K'dellguwitsch, he shall or will not say to thee
 W'dellawitsch, he shall or will not say to him

Lukguwuneentsch or n'dellgunwuneentsch, he
 shall or will not say to us
 Lukguwawit-ch, he shall or will not say to you
 W'dellawiwaktsch, he shall or will not say to
 them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dellowuneen, we do not say to thee
 N'dellawuneen, we do not say to him

K'dellohhumnowuneen, we do not say to you
 N'dellawawuna, we do not say to them.

Preterite.

K'dellowuneenap, we did not say to thee
 N'dellawunap, we did not say to him

K'dellohhumnowunap, we did not say to you
 N'dellawunapannik, we did not say to them.

Future.

K'dellowuneentsch, we shall or will not say to
 thee
 N'dellawunatsch, we shall or will not say to him

K'dellohhumnowunatsch, we shall or will not
 say to you
 N'dellawunatsch, we shall or will not say to
 them.

FIFTH TRANSITION.

(Not given.)

[SIXTH CONJUGATION.]

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dellgawi, they do not say to me
K'dellgawi, they do not say to thee
W'dellawiwak, they do not say to him

N'dellgeweneen, they do not say to us
K'dellgewunewo, they do not say to you
W'dellawiwawall, they do not say to them.

Preterite.

N'dellgewip, they did not say to me
K'dellgewip, they did not say to thee
W'dellawipannik, they did not say to him

N'dellgewunenap, they did not say to us
K'dellgehhimowi, they did not say to you
W'dellawiwapannik, they did not say to them.

Future.

N'dellgewitsch, they shall *or* will not say to me
K'dellgewitsch, they shall *or* will not say to thee
W'dellawiwaksch, they shall *or* will not say to
him

N'dellgewuneentsch, they shall *or* will say to us
K'dellgewunewotsch, they shall *or* will say to
you
W'dellawiawaksch, they shall *or* will say to
them.

RELATIVE FORM

INDICATIVE MOOD.

Present.

Singular.

Eloweya, as *or* what I say
Eloweyan, as *or* what thou sayest
Elowit, as *or* what he says

Plural.

Eloweyenk, as *or* what we say
Eloweyek, as *or* what ye say
Elowechtit, as *or* what they say.

Preterite.

Singular.

Eloweyakup, as or what I said
Eloweyannup, as or what thou saidst
Elowetup, as or what he said

Plural.

Eloweyenkup, as *or* what we said
Eloweyekup, as *or* what ye said
Elowehtitup, as *or* what they said.

Pluperfect.

Singular.

Eloweyakpanne, as *or* what I had said
Eloweyanpanne, as *or* what thou hadst said
Elowetpanne, as *or* what he had said

Plural.

Eloweyenkanne, as *or* what we had said
Eloweyekpanne, as *or* what ye had said
Elowehtütpanne, as *or* what they had said.

The Future

Is like the present, adding *tsch*.

[SIXTH CONJUGATION.]

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

Elen, as *or* what I say to thee
Elak, as *or* what I say to him

| Elek, as *or* what I say to you
| Elachkup, as *or* what I say to them.

SECOND TRANSITION.

Eliyan, as *or* what thou sayest to me
Elan, as *or* what thou sayest to him

| Eliyenk, as *or* what thou sayest to us
| Elachtup, as *or* what thou sayest to them.

THIRD TRANSITION.

Elit, as *or* what he says to me
Elquon, as *or* what he says to thee
Elat *or* elguk, as *or* what he says to him

| Elquenk, as *or* what he says to us
| Elquek, as *or* what he says to you
| Ellatup, as *or* what he says to them.

FOURTH TRANSITION.

Elenk, as *or* what we say to thee
Elank, as *or* what we say to him

| Elek, as *or* what we say to you
| Elanquik, as *or* what we say to them.

FIFTH TRANSITION.

Eliyek, as *or* what ye say to me
Elatup, as *or* what ye say to him

| Eliyenkup, as *or* what ye say to us
| Elaachtup, as *or* what ye say to them.

SIXTH TRANSITION.

Elink, as *or* what they say to me
Elquonnik, as *or* what they say to thee
Elachtüt, as *or* what they say to him

| Elgeyenk, as *or* what they say to us
| Elgeyek, as *or* what they say to you
| Elachtütup, as *or* what they say to them.

RECIPROCAL FORM.

INFINITIVE MOOD.

Littin, to say to each other

| Littinep, to have said to each other.

[SIXTH CONJUGATION.]

INDICATIVE MOOD.

*Present.*Littneen *or* littihhena, we say to *or* among each otherLittihhimo *or* k'dellitihhimo, ye say to *or* among each otherLittowak, they say to *or* among each other.*Preterite.*Litteneap *or* littihhena, we said to *or* among each otherLittihhimoap *or* k'dellitihhimoap, ye said to *or* among each otherLittopaunik, they said to *or* among each other.*Future.*Littihhenatsch, we shall *or* will say to *or* among each otherLittihhinotsch, ye shall *or* will say to *or* among each otherLittowaktsch, they shall *or* will say to *or* among each other.

SUBJUNCTIVE MOOD.

*Present.*Littuyenk, if *or* when we say to *or* among each otherLittiyek, if *or* when ye say to *or* among each otherLittichit, if *or* when they say to *or* among each other.*Preterite.*Littiyenkup, if *or* when we said to *or* among each otherLittiyekup, if *or* when ye said to *or* among each otherLittichitup, if *or* when they said to *or* among each other.*The Future*Is formed from the present, *tsch* suffixed.

REFLECTED FORM.

This form is used in the Singular as follows :

N'della n'hakey, I say to myself

K'della k'hakey, thou sayest to thyself

W'dellawall hakeyall, he says to himself.

N'dahowala n'hakey, I love myself

K'dahowala k'hakey, thou lovest thyself

W'dshowalawall hakeyall, he loves himself.

N'pennauwelema n'hakey, I take care of myself

Pennauwelem k'hakey, take care of thyself.

Pennauwelemawal hakeyall *or* lachauwelema-wall hakeyall, he is anxious about himself (*or* troubled in mind)Pennauwelema hakeyuwa, be anxious about yourselves (*or* troubled in mind)*.

* *Note by the Translator.*—This expression, which probably was first introduced by the missionaries in their sermons, has nothing very *spiritual* in it; the ideas of *body* and *mind* will appear here to be strangely confounded. But the most polished nations of antiquity have hardly been more successful in their endeavours to express ideas that are not perceptible to our senses. The words *πνευμα*, *spiritus*, are at best metaphors drawn from sensible objects, and the same result will probably be found in all languages if we recur to the etymology of the words which are meant to express *soul*, *mind*, &c. See the note above, p. 104.

[OF VERBS.]

Seventh Conjugation.

MILTIN, to give*.

This verb has no simple active voice; we cannot say, I give, thou givest, he gives, &c., but the personal forms must be used, I give to thee, him, &c. It is the same in the passive voice.

There is an active verb, however, which expresses the idea of giving away, or parting with something, without recurring to the personal forms; thus we say *n'meken*, I give away, *k'meken*, thou givest away, *meken*, he gives away, &c. Preterite, *mekenep*, I have given away. Imperative, *meek*, give away†.

ACTIVE VOICE.

PERSONAL FORMS.—POSITIVE.

INFINITIVE MOOD.

Miltin, to give to some body or make a present of.

PARTICIPLES.

Milit, he who gives to me
Milat, he who gives to him

Milquenk, he who gives to us
Milqueek, he who gives to you
Milquichtit, he who gives to them.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'milell†, I give to thee
N'milan, I give to him

K'oilellohhumo, I give to you
N'nulawak or a'milanewo, I give to them.

* *Note by the Translator.*—The Author gives only this example of the Seventh Conjugation, and does not tell us whether all the verbs belonging to it want the abstract forms active and passive, or whether this defect is peculiar to some of them. I have sought in vain for an explanation of this difficulty, which I am not qualified to solve.

† *Note by the Translator.*—The verbs ending in *en* do not appear to be classed with any of the eight conjugations. From a comparison of the forms, it would appear that they belong to the first, ending in *in*. In an unwritten language the vowels are easily mistaken for one another, and it is difficult to preserve a consistent orthography. Thus the Author writes sometimes *Gtannitowit*, (God), and sometimes *Kitannitowit*. Similar inconsistencies will appear in the course of this work, which the judicious reader will easily account for.

‡ *Note by the Translator.*—The Author writes *gemilell*, *nemilan*, &c.; it is evident that he uses the *g*, instead of the *k*, to indicate the inseparable pronoun of the second person. For this

[SEVENTH CONJUGATION.]

Preterite.

K'milellanep, I gave to thee
N'milap, I gave to him

K'milellohhumoap, I gave to you
N'milapannik, I gave to them.

Future.

K'miletsch, I shall *or* will give to thee
N'milantsch, I shall *or* will give to him

K'milellohhumotsch, I shall *or* will give to you
N'milawaksch, I shall *or* will give to them.

SUBJUNCTIVE MOOD.

Present.

K'milellane, if *or* when I give to thee
N'milachke, if *or* when I give to him

K'mileque, if *or* when I give to you
Milatpanne, if *or* when I give to them

Preterite.

K'milannup, if *or* when I gave to thee
N'milachkup, if *or* when I gave to him

N'milekup, if *or* when I gave to you
N'milawakup, if *or* when I gave to them

Pluperfect.

K'milenpanne, if *or* when I had given to thee
N'milachkpanne, if *or* when I had given to him

N'milekpanne, if *or* when I had given to you
N'milakpanne, if *or* when I had given to them

Future.

K'milellannetsch, if *or* when I shall *or* will give
to thee
N'milaketsch, if *or* when I shall *or* will give to
him

N'milequetsch, if *or* when I shall *or* will give to
you
N'milachtiquetsch, if *or* when they shall *or* will
give to them.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'mili, thou givest to me
K'milan, thou givest to him

K'miliceen *or* k'milihhena, thou givest to us
K'milowak *or* k'milanewo, thou givest to them.

Preterite.

K'milihump, thou hast given to me
K'milap, thou hast given to him

K'milihhenap, thou hast given to us
K'milapannik, thou hast given to them.

he gives as a reason, in one of the printed works, that his printer not having a sufficiency of *k*'s, he was obliged to employ the letter *g* in its stead. Like the *e* which follows, it is meant to represent the sheva or mute sound between the two consonants, which elsewhere is represented by the apostrophe, and sometimes is not at all designated, as the interval between the consonants is sufficiently apparent.

[SEVENTH CONJUGATION.]

Future.

K'miletsch, thou shalt <i>or</i> wilt give to me	K'milihhenatsch, thou shalt <i>or</i> wilt give to us
K'milantsch, thou shalt <i>or</i> wilt give to him	K'milawaktsch, thou shalt <i>or</i> wilt give to them.

IMPERATIVE MOOD.

Mil, give	Milineen, give us
Milil, give me	Milo, give them
Milau, give him	Milatom, let us give
	Milün, it is given.

SUBJUNCTIVE MOOD.

Present.

Miliyanne, if <i>or</i> when thou givest to me	Miliyenke, if <i>or</i> when thou givest to us
Milanne, if <i>or</i> when thou givest to him	Milawawanne, if <i>or</i> when thou givest to them.

Preterite.

Miliyannup, if <i>or</i> when thou hast given to me	Miliyenkup, if <i>or</i> when thou hast given to us
Milannup, if <i>or</i> when thou hast given to him	K'milannik, if <i>or</i> when thou hast given to them.

Pluperfect.

Miliyanpanne, if <i>or</i> when thou hadst given to me	Miliyenkanne, if <i>or</i> when thou hadst given to us
Milapanne, if <i>or</i> when thou hadst given to him	Milawatpanne, if <i>or</i> when thou hadst given to them.

Future.

Miliyannetsch, if <i>or</i> when thou shalt <i>or</i> wilt give to me	Miliyenketsch, if <i>or</i> when thou shalt <i>or</i> wilt give to us
Milannetsch, if <i>or</i> when thou shalt <i>or</i> wilt give to him	K'milachtitetsch, if <i>or</i> when thou shalt <i>or</i> wilt give to them.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'miluk, he gives to me	N'milguneen, n'milguna, he gives to us
K'miluk, he gives to thee	K'milguwa, he gives to you
Milan, milgol, milawall, he gives to him	Milawak, he gives to them.

Preterite.

N'milgap, he gave <i>or</i> has given to me	K'milgunenap, he gave <i>or</i> has given to us
K'milgap, he gave <i>or</i> has given to thee	K'melguwap, he gave <i>or</i> has given to you
Milap, he gave <i>or</i> has given to him	Milapannik, he gave <i>or</i> has given to them.

Future.

N'miluktsch, he shall <i>or</i> will give to me	N'milgunatsch, he shall <i>or</i> will give to us
K'miluktsch, he shall <i>or</i> will give to thee	K'milguwatsch, he shall <i>or</i> will give to you
Milgotsch <i>or</i> milauchtsch, he shall <i>or</i> will give to him	Milawaktsch, he shall <i>or</i> will give to them.

[SEVENTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Milite, if or when he gives to me	Milquenke, if or when he gives to us
Milquonne, if or when he gives to thee	Milqueque, if or when he gives to you
Milate, if or when he gives to him	Milachtite, if or when he gives to them.

Preterite.

Militup, if or when he has given to me	Milquenkup, if or when he has given to us
Milquonnup, if or when he has given to thee	Milquekup, if or when he has given to you
Milatup, if or when he has given to him	Milachtitup, if or when he has given to them.

Pluperfect

Militpanne, if or when he had given to me	Milquenkpanne, if or when he had given to us
Milquonnpanne, if or when he had given to thee	Milquekpanne, if or when he had given to you
Milatpanne, if or when he had given to him	Milachtitpanne, if or when he had given to them.

Future.

Militetsch, if or when he shall or will give to me	Milquenketsch, if or when he shall or will give to us
Milquonnetsch, if or when he shall or will give to thee	Milqueketsch, if or when he shall or will give to you
Milatsch, if or when he shall or will give to him	Milachtitetsch, if or when he shall or will give to them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'milenneen or k'milohhena, we give to thee	K'milohhumo, we give to you
N'milohhena, we give to him	N'milawawuna or n'milawawak, we give to them.

Preterite.

K'milohhenap or k'milonnenap, we gave or have given to thee	K'milohhummenap, we gave or have given to you
N'milawunap, we gave or have given to him	N'milawawunap, we gave or have given to them.

Future.

K'mileneentsch, we shall or will give to thee	K'milohhumotsch, we shall or will give to you
N'mileneentsch, we shall or will give to him	N'milawawunatsch, we shall or will give to them

SUBJUNCTIVE MOOD.

Present.

Mileneque, if or when we give to thee	Milque, if or when we give to you
N'milaneque, if or when we give to him	Milinde, if or when we give to them.

[SEVENTH CONJUGATION.]

Preterite.

Milenkup, if <i>or</i> when we gave <i>or</i> have given to thee	Milekup, if <i>or</i> when we gave <i>or</i> have given to you
Milankup, if <i>or</i> when we gave <i>or</i> have given to him	Milawankup, if <i>or</i> when we gave <i>or</i> have given to them.

Pluperfect.

Milenkpanne, if <i>or</i> when we had given to thee	Milekpanne, if <i>or</i> when we had given to you
Milankpanne, if <i>or</i> when we had given to him	Milindpanne, if <i>or</i> when we had given to them.

Future.

Milenquetsch, if <i>or</i> when we shall <i>or</i> will give to thee	Milequetsch, if <i>or</i> when we shall <i>or</i> will give to you
Milauquetsch, if <i>or</i> when we shall <i>or</i> will give to him	Milindpanne, if <i>or</i> when we shall <i>or</i> will give to them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'mililhimmo, ye give to me	K'mililhhena ye give to us
K'milaneuwo, ye give to him	K'milawawak, ye give to them.

Preterite.

K'mililhimmoap, ye gave <i>or</i> have given to me	K'mililhhenap, ye gave <i>or</i> have given to us
K'milaneuwoap, ye gave <i>or</i> have given to him	K'milawawak, ye gave <i>or</i> have given to them.

Future.

K'mililhimotsch, ye shall <i>or</i> will give to me	K'mililhhenatsch, ye shall <i>or</i> will give to us
K'milaneuotsch, ye shall <i>or</i> will give to him	K'milawawaktsch, ye shall <i>or</i> will give to them.

SUBJUNCTIVE MOOD.

Present.

Miliyeque, if <i>or</i> when ye give to me	Miliyenque, if <i>or</i> when ye give to us
Milaque, if <i>or</i> when ye give to him	Milachtiyeque, if <i>or</i> when ye give to them.

Preterite.

Miliyekup, if <i>or</i> when ye gave <i>or</i> have given to me	Miliyenkup, if <i>or</i> when ye gave <i>or</i> have given to us
Milakup, if <i>or</i> when ye gave <i>or</i> have given to him	Milachtikup, if <i>or</i> when ye gave <i>or</i> have given to them.

Pluperfect.

Miliyekpanne, if <i>or</i> when ye had given to me	Miliyenkuppanne, if <i>or</i> when ye had given to us
Milakuppanne, if <i>or</i> when ye had given to him	Milachtiyekpanne, if <i>or</i> when ye had given to them.

[SEVENTH CONJUGATION.]

Future.

Milheyquetsch, if or when ye shall or will give to me	Milheyquetsch, if or when ye shall or will give to us
Milaquetsch, if or when ye shall or will give to him	Milachtiyequetsch, if or when ye shall or will give to them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'milge, they give to me	K'milgeneen, they give to us
K'milge, they give to thee	K'milgehhimo, they give to you
Milanevo, they give to him	Milawawal or milawawak, they give to them

Preterite.

N'milgenep, they gave or have given to me	N'milgeneenap, they gave or have given to us
K'milgenep, they gave or have given to thee	K'milgehhimoap, they gave or have given to you
Milapannik, they gave or have given to him	Milawawapannik, they gave or have given to them.

Future.

N'milgetsch, they shall or will give to me	N'milgeneentsch, they shall or will give to us
K'milgetsch, they shall or will give to thee	K'milgehhimotsch, they shall or will give to you
Milawawaltsch, they shall or will give to him	Milanewotsch, they shall or will give to them.

SUBJUNCTIVE MOOD.

Present.

Milinke, if or when they give to me	Milgeyenke, if or when they give to us
Milgeyane, if or when they give to thee	Milgeyeke, if or when they give to you
Milachtite, if or when they give to him	Milaachtite, if or when they give to them.

Preterite.

Milinkup, if or when they gave or have given to me	Milgeyenkup, if or when they gave or have given to us
Milgeyannup, if or when they gave or have given to thee	Milgeyekup, if or when they gave or have given to you
Milachtitup or milintup, if or when they gave or have given to him	Milaachtitup, if or when they gave or have given to them.

Pluperfect.

Milinkpanne, if or when they had given to me	Milgeyenkanne, if or when they had given to us
Milgeyanpanne, if or when they had given to thee	Milgeyekpanne, if or when they had given to you
Milachtitpanne or milintpanne, if or when they had given to him	Milaachtitpanne, if or when they had given to them.

[SEVENTH CONJUGATION.]

Future.

Milinketsch, if <i>or</i> when they shall <i>or</i> will give to me	Milgeyenketsch, if <i>or</i> when they shall <i>or</i> will give to us
Milgeyannetsch, if <i>or</i> when they shall <i>or</i> will give to thee	Milgeyeketsch, if <i>or</i> when they shall <i>or</i> will give to you
Milachtitetsch, if <i>or</i> when they shall <i>or</i> will give to him	Milaachtitetsch, if <i>or</i> when they shall <i>or</i> will give to them.

The Negative Forms are not given.

PASSIVE VOICE.—POSITIVE.

INFINITIVE MOOD.

Milgussin, to have (something) given to one.

PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Milgussit, he to whom is given	Milgussitschit, they to whom is given

Future.

Milgussitpannik, they to whom will be given.

PERSONAL FORMS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

<i>Singular.</i>	<i>Plural.</i>
N'milgussi (<i>Lat.</i> mili datur), it is given to me	Milgussineen, it is given to us
K'nailgussu, it is given to thee	Milgussihhimo*, it is given to you
Milgussu, it is given to him	Milgussowak, it is given to them.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'milgussihump, it was given to me	Milgussihhenap, it was given to us
K'milgussihurap, it was given to thee	Milgussihhinaap, it was given to you
Milgussop, it was given to him	Milgussopannik, it was given to them.

Future.

<i>Singular.</i>	<i>Plural.</i>
N'milgussitsch, it shall <i>or</i> will be given to me	Milgussihhenatsch, it shall <i>or</i> will be given to us
K'milgussitsch, it shall <i>or</i> will be given to thee	K'milgussihhimoatsch, it shall <i>or</i> will be given to you
Milgussitsch, it shall <i>or</i> will be given to him	Milgussowaktsch, it shall <i>or</i> will be given to them.

* *Note by the Translator.*—The double *hh*, here and in other places, does not indicate a particular sound or stronger aspiration, but only that the preceding vowel *i* is to be pronounced short. This mode of writing is borrowed from the orthography of the German language.

[SEVENTH CONJUGATION.]

SUBJUNCTIVE MOOD.

*Present.**Singular.*

N'milgussiya, if *or* when it is given to me
 Milgussiyanne, if *or* when it is given to thee
 Milgussite, if *or* when it is given to him

Plural.

Milgussiyenk, if *or* when it is given to us
 Milgussiyek, if *or* when it is given to you
 Milgussichtit, if *or* when it is given to them.

*Preterite.**Singular.*

Milgussiyakup, if *or* when it was given to me
 Milgussiyannup, if *or* when it was given to thee
 Milgussitup, if *or* when it was given to him

Plural.

Milgussiyenkup, if *or* when it was given to us
 Milgussiyekup, if *or* when it was given to you
 Milgussichtitup, if *or* when it was given to them.

*Pluperfect.**Singular.*

Milgussiyakpanne, if *or* when it had been given
 to me
 Milgussiyankpanne, if *or* when it had been given
 to thee
 Milgussitpanne, if *or* when it had been given to
 him

Plural.

Milgussiyenkpanne, if *or* when it had been given
 to us
 Milgussiyekpanne, if *or* when it had been given
 to you
 Milgussichitpanne, if *or* when it had been given
 to them.

*Future.**Singular.*

Milgussiyatsch, if *or* when it shall *or* will be
 given to me
 Milgussiyannetsch, if *or* when it shall *or* will be
 given to thee
 Milgussitetsch, if *or* when it shall *or* will be given
 to him

Plural.

Milgussiyenketsch, if *or* when it shall *or* will be
 given to us
 Milgussiyeketsch, if *or* when it shall *or* will be
 given to you
 Milgussichütetsch, it shall *or* will be given to
 them.

Note by the Translator.—The other Transitions are not given, and the negative form of this Transition is given only in the Subjunctive Mood, as follows:

NEGATIVE FORM.—FIRST TRANSITION

SUBJUNCTIVE MOOD.

*Present.**Singular.*

Matta milgussiwak, if *or* when it is not given to
 me
 Matta milgussiwonne, if *or* when it is not given
 to thee
 Matta milgussique, if *or* when it is not given to
 him

Plural.

Matta milgussiwenk, if *or* when it is not given
 to us
 Matta milgussiwek, if *or* when it is not given to
 you
 Matta milgussichtik, if *or* when it is not given to
 them.

[EIGHTH CONJUGATION.]

Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwakup, if or when it was not given to me	Matta milgussiwenkup, if or when it was not given to us
Matta milgussiwonnap, if or when it was not given to thee	Matta milgussiwekup, if or when it was not given to you
Matta milgussikup, if or when it was not given to him	Matta milgussichtikup, if or when it was not given to them.

Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwakpanne, if or when it had not been given to me	Matta milgussiwenkpanne, if or when it had not been given to us
Matta milgussiwonpanne, if or when it had not been given to thee	Matta milgussiwekpanne, if or when it had not been given to you
Matta milgussikpanne, if or when it had not been given to him	Matta milgussichtikpanne, if or when it had not been given to them.

Future.

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwaktsch, if or when it shall or will not be given to me	Matta milgussiwenketsch, if or when it shall or will not be given to us
Matta milgussiwonnetsch, if or when it shall or will not be given to thee	Matta milgussiweketsch, if or when it shall or will not be given to you
Matta milgussiquetsch, if or when it shall or will not be given to him	Matta milgussichtiketsch, if or when it shall or will not be given to them.

Eighth Conjugation.**No. I.**

PETON, to bring.

INDICATIVE MOOD.*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'peton, I bring	N'petoneen, we bring
K'peton, thou bringest	K'pettohmo, ye bring
Peton, he brings	Petonewo, they bring.

Preterite.

<i>Singular.</i>	<i>Plural.</i>
N'petonep, I have brought	N'petonenap, we have brought
K'petonep, thou hast brought	K'petohhmoap, ye have brought
Petonep, he has brought	Petonewoap, they have brought.

[EIGHTH CONJUGATION.]

*Future.**Singular.*

N'petontsch, I shall *or* will bring
 K'petontsch, thou shalt *or* wilt bring
 Petontsch, he shall *or* will bring

Plural.

N'petoneentsch, we shall *or* will bring
 K'petohhumotsch, ye shall *or* will bring
 Petonewotsch, they shall *or* will bring.

IMPERATIVE MOOD.

Singular.

Petol, bring thou

Plural.

Petook, bring ye.

Note by the Translator.—The Subjunctive of this verb is not given, except in the Personal forms, which follow :

PERSONAL FORMS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'petolen, I bring to thee
 N'petawan, I bring to him

K'petolohhumo, I bring to you
 N'petawawak, I bring to them.

Preterite.

K'petolenep, I brought to thee
 N'petawap, I brought to him

K'petolohhumoap*, I brought to you
 N'petawapannik, I said to them.

Future.

K'petolentsch, I shall *or* will bring to thee
 N'petawantsch, I shall *or* will bring to him

K'petolohhumotsch, I shall *or* will bring to you
 N'petawawaktsch, I shall *or* will bring to them.

SUBJUNCTIVE MOOD.

Present.

K'petolanne, if *or* when I bring to thee
 N'petawake, if *or* when I bring to him

N'petoleque, if *or* when I bring to you
 N'petawawake, if *or* when I bring to them.

Preterite.

N'petolanup, if *or* when I have brought to thee
 N'petawannup, if *or* when I have brought to him

N'petolekup, if *or* when I have brought to you
 N'petawawannup, if *or* when I have brought to them.

Future.

N'petolannetsch, if *or* when I shall *or* will bring to thee
 N'petawannetsch, if *or* when I shall *or* will bring to him

N'petolequetsch, if *or* when I shall *or* will bring to you
 N'petawawaketsch, if *or* when I shall *or* will bring to them.

* *Note by the Translator.*—This is by contraction from *k'petolohhummoakup*, which is the most correct form; but is generally contracted in speech.

[EIGHTH CONJUGATION.]

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'petawi, thou bringest to me
K'petawa, thou bringest to him

K'petawineen, thou bringest to us
K'petawawak, thou bringest to them.

Preterite.

K'petawinep, thou broughtest to me
K'petawap, thou broughtest to him

K'petawineap, thou broughtest to us
K'petawapannik, thou broughtest to them.

Future.

K'petawitsch, thou shalt or wilt bring to me
K'petawatsch, thou shalt or wilt bring to him

K'petawihhenatsch, thou shalt or wilt bring to us
K'petawawaktsch, thou shalt or wilt bring to them.

IMPERATIVE MOOD.

Petawil, bring to me now
Petawime, bring me at a future time

Petawik, bring ye to me
Petawineen, bring to us.

SUBJUNCTIVE MOOD.

Present.

K'petawiyane, if or when thou bringest to me
K'petawanne, if or when thou bringest to him

K'petawiyenke, if or when thou bringest to us
K'petawawanne, if or when thou bringest to them.

Preterite.

K'petawiyannup, if or when thou hast brought to me
K'petawannup, if or when thou hast brought to him

K'petawiyenakup, if or when thou hast brought to us
K'petawawakup, if or when thou hast brought to them.

Future.

(Not given.)

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'petagun, he brings to me
K'petaguk, he brings to thee
Petagol, he brings to him

N'petaguueen, he brings to us
K'petaguwa, he brings to you
Petawawak, he brings to them

[EIGHTH CONJUGATION.]

Preterite.

N'petagop, he brought to me
K'petagop, he brought to thee
Petawap, he brought to him

N'petagunap, he brought to us
K'petaguwap, he brought to you
Petawapannik, he brought to them.

Future.

N'petaktsch, he shall *or* will bring to me
K'petaguktsch, he shall *or* will bring to thee
Petagoltsch *or* petawatsch, he shall *or* will
bring to him

N'petageneentsch, he shall *or* will bring to us
K'petaguwatsch, he shall *or* will bring to you
Petawawaktsch, he shall *or* will bring to them

SUBJUNCTIVE MOOD.

Present.

Petawite, if *or* when he brings to me
Petaquonne, if *or* when he brings to thee
Petawate, if *or* when he brings to him

Petaquenke, if *or* when he brings to us
Petaqueke, if *or* when he brings to you
Petawachite, if *or* when he brings to them

Preterite.

Petawitup, if *or* when he brought to me
Petaquonnup, if *or* when he brought to thee
Petawatup, if *or* when he brought to him

Petaquenkup, if *or* when he brought to us
Petaquekup, if *or* when he brought to you
Petawachitup, if *or* when he brought to them

Future.

Petawitsch, when *or* if he shall bring to me
Petaquonnetsch, when *or* if he shall bring to thee
Petawatsch, when *or* if he shall bring to him

Petaquenksch, when *or* if he shall bring to us
Petaqueksch, when *or* if he shall bring to you
Petawachitsch, when *or* if he shall bring to them

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'petoleneen, we bring to thee
N'petawaneen, we bring to him

K'petolohhena, we bring to you
N'petawawuaa, we bring to them.

Preterite.

K'petoleneenap, we have brought to thee
N'petawanenap, we have brought to him

K'petolohhenap, we have brought to you
N'petawawunap, we have brought to them.

Future.

K'petoleneentsch, we shall bring to thee
N'petawaneentsch, we shall bring to him

K'petolohhenatsch, we shall bring to you
N'petawawunatsch, we shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petolenque, when *or* if we bring to thee
Petawonque, when *or* if we bring to him

Petaquonque, when *or* if we bring to you
Petawawonque, when *or* if we bring to them

[EIGHTH CONJUGATION.]

Preterite.

Petolenkup, when <i>or</i> if we brought to thee	Petaquekup, when <i>or</i> if we brought to you
Petawonkup, when <i>or</i> if we brought to him	Petawawonkup, when <i>or</i> if we brought to them.

Future.

Petolenketsch, when <i>or</i> if we shall bring to thee	Petaquenketsch, when <i>or</i> if we shall bring to you
Petawonketsch, when <i>or</i> if we shall bring to him	Petawawanketsch, when <i>or</i> if we shall bring to them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'petawihhimo, you bring to me	K'petawihhcna, you bring to us
K'petawanewo, you bring to him	K'petawawawak, you bring to them.

Preterite.

K'petawihhimoap, you brought to me	K'petawihhenap <i>or</i> k'petawihummenakup, you brought to us
K'petawanewap <i>or</i> k'petawanewakup, you brought to him	K'petawapannik <i>or</i> k'petawanewakup, you brought to them.

Future.

K'petawihhimotsch, you shall bring to me	K'petawihhenatsch, you shall bring to us
K'petawanewotsch, you shall bring to him	K'petawawawaktsch, you shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petawiyek, when <i>or</i> if you bring to me	Petaquiyek, when <i>or</i> if you brought to us
Petaquek, when <i>or</i> if you brought to him	Petawaque <i>or</i> petawachtique, when <i>or</i> if you brought to them.

Preterite.

Petawiyekup, when <i>or</i> if you brought to me	Petaquiyekup, when <i>or</i> if you brought to us
Petaquekup, when <i>or</i> if you brought to him	Petawaquekup, when <i>or</i> if you brought to them.

Future.

Petawiyektsch, when <i>or</i> if you shall bring to me	Petaquiyektsch, when <i>or</i> if you shall bring to us
Petaquektsch, when <i>or</i> if you shall bring to him	Petawaquektsch, when <i>or</i> if you shall bring to them.

[EIGHTH CONJUGATION.]

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'petake, they bring or one brings to me	Petakeneen, they bring or one brings to us
K'petake, they bring or one brings to thee	K'petakeneewo, they bring or one brings to you
Petawaneewo, they bring or one brings to him	Petawawaneewo, they bring or one brings to them.

Preterite.

N'petakep, they brought to me	N'petakeneenap, they brought to us
K'petakep, they brought to thee	K'petakeneewap, they brought to you
Petawawaneewap, they brought to him	Petawawapannik, they brought to them.

Future.

N'petaketsch, they shall bring to me	N'petakeneentsch, they shall bring to us
K'petaketsch, they shall bring to thee	K'petakeneewotsch, they shall bring to you
Petawawaneewotsch, they shall bring to him	Petawawaneewotsch, they shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petamichtite, when or if they bring to me	Petaquenke, when or if they bring to us
Petakeyanoe, when or if they bring to thee	Petaqueke, when or if they bring to you
Petawachtite, when or if they bring to him	Petawawachtite, when or if they bring to them.

Preterite.

Petamichtitup, when or if they brought to me	Petaquenkup, when or if they brought to us
Petakeyanannup, when or if they brought to thee	Petaquekup, when or if they brought to you
Petawachtitup, when or if they brought to him	Petawawachtitup, when or if they brought to them.

Pluperfect.

Petamichtitpanne, when or if they had brought to me	Petakeyenkpanne, when or if they had brought to us
Petakeyanpanne, when or if they had brought to thee	Petakeyekpanne, when or if they had brought to you
Petawachtitpanne, when or if they had brought to him	Petawawachtitpanne, when or if they had brought to them.

Future.

Petamichtitsch, when or if they shall bring to me	Petaquenketsch, when or if they shall bring to us
Petakeyanantsch, when or if they shall bring to thee	Petaquequetsch, when or if they shall bring to you
Petawachtitsch, when or if they shall bring to him	Petawawachtitsch, when or if they shall bring to them.

[EIGHTH CONJUGATION.]

Note by the Translator.—In another part of this Grammar, the following partial forms of this verb are given :

INDEFINITE TRANSITION.

INDICATIVE MOOD.

Present.

N'peschogun, one brings to me
K'peschogutu, one brings to thee
Peschogol, one brings to him

N'peschogutteen, one brings to us
K'peschuguwa, one brings to you
Peschuwawak, one brings to them.

ANIMATE FORM.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

N'peschuwa, I bring to him
K'peschuwa, thou bringest to him
Peschuwa, he brings to him

N'peschuwaneen, we bring to him
K'peschuwaneewo, you bring to him
Peschuwawak, they bring to him.

This last form is only used when speaking of animals, as for instance, *nenayunges n'peschuwa*, I bring the horse to him*.

No. II.

OLHATTON or WULATTON, to have or possess something or have it in one's custody.

INFINITIVE MOOD.

Present.

Olhatton or wulaton, to have or possess.

Preterite.

Olhattonep or wulattonep, to have had or possessed.

INDICATIVE MOOD.

Present.

Nolhatton or nulatton, I have or possess
Kolhatton or kulatton, thou hast or dost possess
Olhatton or wulaton, he has or possesses

Nolhattoneen or nulattoneen, we have or possess
Kolhattoneewo or kulattohumo, you have or possess
Olhattoneewo or wulattoneewo, they have or possess.

* *Note by the Translator.*—This is all that is said in this grammar respecting the animate and inanimate forms of the verbs, which distinction is very general in the language. The following verb, *olhatton*, is in the inanimate form. In the animate it is *olhalla*. *Nenayunges nohallou*, I have a horse (a horse I have him). See Heckew. Corresp. p. 438.

[EIGHTH CONJUGATION.]

Preterite.

Nolhattoneep *or* nulattonep, I had
 Kolhattoneep *or* kulattonep, thou hadst
 Olhattoneep *or* wulattonep, he had

Nolhattonenakup *or* nulattonenap, we had
 Kolhattonewoakup *or* kulattohhuoap, you had
 Olhattonewoakup *or* wulattonewoap, they had.

Future.

Nolhattontschi, I shall have
 Kolhattontschi, thou shalt have
 Olhattontschi, he shall have

Nolhattonentsch, we shall have
 Kolhattonewotsch, you shall have
 Olhattonewotsch, they shall have.

IMPERATIVE MOOD.

Present.

Sing. Wulhattol, wulattol, have, keep, preserve

Plur. Wulhattook, wulattook, do you have,
 keep, preserve.

Future.

Sing. Wulattaketsch, he must, shall have, keep,
 preserve

Plur. Wulattschitetsch, they must, shall have,
 keep, preserve.

SUBJUNCTIVE MOOD.

Present.

Nulattawak, when *or* if I have
 Kulattawonne, when *or* if thou hast
 Wulattaque, when *or* if he have

Nulattayenke, when *or* if we have
 Wulattayeque, when *or* if you have
 Wulattochite, when *or* if they have.

Preterite.

Nulattawakup, when *or* if I had
 Kulattawonnup, when *or* if thou hadst
 Wulattakup, when *or* if he had

Nulattakenkup, when *or* if we had
 Wulattaquekup, when *or* if you had
 Wulattochitup, when *or* if they had.

Pluperfect.

Nulattakpanne, when *or* if I had had
 Kulattawonpanne, when *or* if thou hadst had
 Wulattakpanne, when *or* if I had had

Nulattawenpanne, when *or* if we had had
 Wulattaquekpanne, when *or* if you had had
 Wulattochitpanne, when *or* if they had had.

The Future

Is formed from the present as above mentioned.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Sing. Nulattowi, kulattowi, wulattowi
Plur. Nulattowunen, kulattowihhimo, wulattowunewo.

Preterite.

Sing. Nulattowip, kulattowip, wulattowip
Plur. Nulattowunenap, kulattowihhimoap, wulattowunewoap.

[EIGHTH CONJUGATION.]

Future.

<i>Sing.</i> Nulattowitsch, kulattowitsch, wulatto- witsch	<i>Plur.</i> Wulattowunnentsch, kulattowihhimotsch, wulattowunewotsch.
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The other Moods are not given.

In the same manner with this verb the following are conjugated with very little variation.

Maniton, to make*.	Poniton, to let something be or remain.
Wuliton, to make something well.	Pakiton, to throw away.
Palliton, to spoil something, to do it wrong.	Palaton, to earn, to acquire.
Matschiton, to do mischief.	Nipachton, to raise or set up something, as a post or pole.
Kschiechton, to wash, clean. N'gieschiechton, kischiechton, guschiechton, I clean, thou cleanest, he cleans, or I wash, &c.	Nitaton, to do or be able to do something.
Gischiton, to make, prepare something. N'gis- chiton, I prepare, has all the tenses, but not the personal forms.	Niskiton, to dirty, to bewray.
Pakantschiechton, to fulfil, complete.	Schellachton, to hang up.
Pakandhatton, to repair something, to make it whole.	Pagachtschaton, to fill.
	Logillachton, to tear, to destroy.
	Hatton, to place or fix something.
	Gaton, to conceal, hide.
	Apachtschiechton, to display, to spread, to set†.

* *Note by the Translator.*—From this word probably comes *manitto*, *manitou*, God, the creator, the maker. *Patamaweos*, another name for God, comes from *pataman*, to pray; the one to whom we pray.

† *Note by the Translator.*—In the original manuscript there is in this place a number of paradigms of verbs and parts of verbs not classed under their different conjugations, but mostly belonging to the first. In the translation which I made for the Philosophical Society I inserted them under the head of *additional verbs*. On examining them afterwards more closely, I found several were deficient in moods and tenses, and were clearly considered by the author only as materials to be made use of in a revision of his work. Among them were repetitions of verbs already given, but in some respects more complete, containing moods and tenses, which in the first examples were wanting. It will be seen in the verbs, particularly of the first conjugation, that they are not all carried through their different voices, forms, moods, and tenses, so that one often supplies the deficiencies of the others. If the author had lived, it is probable that he would have brought his work to a greater degree of perfection. This I could not undertake to do: but I thought it unnecessary to swell this grammar with these additional verbs and fragments of verbs thus inserted without order or method. I therefore left out all that belonged to the first conjugation, already full enough, contenting myself with extracting what was wanting in the first paradigms, in order to complete them as much as possible. Of the other additional verbs I have inserted two or three under their proper conjugations, leaving out the remainder, which I am satisfied was not intended to remain in its present form.

[OF VERBS.]

IRREGULAR VERBS,

OR, VERBS THAT ARE DEFICIENT IN PERSONS OR TENSES.

Note by the Translator.—These are chiefly of the class which we call *impersonal*; but they do not all belong to it, as will be seen by the examples. Therefore the denomination of the author has been preserved. Of those which are called irregular in the ancient and modern languages of Europe, that is to say, of which the several tenses and moods appear to have sprung from different roots, as in Latin *sum, eram, fui*, in French *aller, je vais, j'irai*, and in English *I go, I went*, he gives no examples; and probably there are none in this language. It is a fact worthy of some attention. Among the examples the author had included some of the adjective verbs hereafter mentioned, which we have transferred to their proper head.

EXAMPLES OF IRREGULAR VERBS.

Sokelan, it rains	K'schakan, the wind blows hard
Sokelaneep, it rained	K'schakaneep, the wind blew hard
Sokelantschi, it will rain	K'schachinke, when or if it blows hard
Sokelanke, if it rains	Tamseetsch* kschakan, it will perhaps blow hard
Sokelanketsch, when it will rain	Apitchanehellen, it blows a contrary wind
Sokelankpanne, if it had rained.	Apitchanehellewak, they have a contrary wind
K'schilan, it rains hard	Wundschun, the wind comes from (a particular quarter)
K'schilaneep, it rained hard	Wundschenaeep, the wind did come from, &c.
Popetelan, it rains now and then, by showers, by starts	Wundschinke, when or if the wind comes from.
Popetelanep, it rained now and then	
Alhaquot, it rains a general rain (extending over a large surface of country)	Moschhaquat, the river clears up, is getting free from ice
Achkikalan, it slets.	Moschhaquachteep, the river cleared up
Wineu, it snows	Massipook, the river drifts ice
Wineep, it snowed	M'chaquiechen, the water is high
Wineuchtschi, it will snow	M'chaquecneneep, the water was high
Wineke, if or when it snows	M'chaquiechinke, when or the water is high
Winekpanne, if it had snowed.	M'chaquiechinkpanne, when or if the water was or had been high
Topan, it freezes a white frost	Petaquiechen, the water is rising
Topaneep, it did freeze a white frost.	Petaquiecheneep, the water was rising.

* *Note by the Translator.*—This word is compounded of *tamse* sometimes, *eet* perhaps, and the future termination *tsch*.

[IRREGULAR VERBS.]

Wulandeu, it is fine clear weather
 Wulandeep, it was fine clear weather
 Wulandeuchtschi, it will be fine clear weather
 Wulandeke, when it is fine clear weather
 Wulandekpanne, if or when it was fine clear weather.

Moschhacquat, the weather clears up
 Moschhacquachteep, the weather was clear.

Achgumhocquat, it is cloudy weather
 Achgumhocquachtup, it was cloudy weather.

Wundeu, it boils
 N'wiechen, I boil
 Wundeeep, it boiled
 Wiechenin, to boil, cook the food
 Wundpeu, it leaks, drops—*Negat.* Wundpewi
 Wundpewall, they leak, drop, boil over.

Tepiken, it is ripe, full grown—*Negat.* Tepikewi

Tepikeneep, it was ripe
 Tepikenol, they are ripe
 Tepikentschi, it will be ripe enough.

Winu, it is ripe (applied to maize or Indian corn)

Winop, it was ripe
 Winike, when or if it is ripe—*Negat.* Winiwi,
 when or if it is not ripe.

Winxu, it is ripe (applied to fruit on the tree)—*Negat.* Winxiwi

Winxuwak, they are ripe
 Winxop, it was ripe*.

Saken, it shoots or springs up (the seed)—*Negat.* Sakenowi

Sakenoll, they shoot up (the beans)
 Sakenop, it sprang up.

Luteu, it burns (from lussemeo, to burn)
 Luteuchtschi, it will burn
 N'lussi, I burn
 Lussop, he has burned.

K'schippelleu, the water runs off
 K'schippelleup, the water ran off.

Petschihilleu, he is coming on
 Petschihilleup, he came on.

Natchaquet, I fetch wood, thou fetchest wood,
 he fetches wood, we fetch wood, you fetch
 wood, they fetch wood
 Natachtu, he fetches wood.

Hattau, he has, it has, it is there
 Hatteep, he had, it was there
Negat. Atta hattewi, he has not, it is not there
 Hattawawu, when or if I was there
 Ika or yun hattol, have it there, put it there.

N'gatta, I will (from gattamen, to want, will,
 desire)
 K'gatta, thou wilt
 Gotta, he willet
 Gottalineen, we will
 Gattad, come! be willing!
 Gattatook, be ye willing!

N'gatta linxumen, I will melt it.

Linxumen, to melt something
 Linkten, it melts
 Linktup, it melted, was melted.

Gandhatton, to hide, conceal
 N'gandhatton, I hide, conceal
 N'gandattoneep, I hid, concealed
 In all other cases *gandhatton* is unalterably
 used.

Mayawiechen, it agrees, it is right, it suits—*Negat.* Mayawiechenowi
Pret. Mayawiechenep.

Aski, must, has neither persons nor tenses, and
 must be used in the following manner:

Aski n'witschema, I must help him
 Aski n'witschemap, I was obliged to help
 him
 Aski witschemepannik, they were obliged
 to help him
 Aski sachgapenawall, I must lead him
 Aski nayumap, I was forced to carry
 him
 Aski n'pehawall, I must wait for you.

* *Note by the Translator.*—The above are properly adjective verbs; but they have been left here out of their proper place in order to shew the variety of ways in which the Indians express the same thing in relation to different objects. Had these words been carried to the following list of adjective verbs, they must have been separated in the different classes.

† *Note by the Translator.*—This word is compounded from *naten*, to fetch and *tachan*, wood.

[OF VERBS.]

OF ADJECTIVE VERBS.

Note by the Translator.—The author observes here that he hesitated long whether he should class adjectives by themselves or include them all under the head of verbs. On the one hand he could not but observe that there are in this language pure adjectives, which receive different forms when employed in the verbal sense, such as *wulit*, *wulik*, *wulisso*, good, handsome, pretty; *wulilissu*, he, she, or it is good, pretty, or handsome, and several others of which the author gives examples, as for instance (Class I.) in *sabbeleechen*, sparkling, glittering, whence *sabbeleu*, it sparkles, glitters. But these are not very numerous. A great number of them are impersonal verbs in the third person of the singular of the present tense, while others are conjugated through various persons, moods, and tenses, as appears from the following examples. He determined, at last, after presenting a few under the head of adjectives, above page 41, to include them all in a list of verbs of this description, which the Translator has called *adjective verbs*, as he has denominated *adverbial verbs* those which are formed by or derived from them. It is to be regretted that the venerable missionary did not more particularly distinguish the pure adjectives from the others, and did not enter more fully into this subject. It is most certain that all the adjectives of the Delaware language are not verbs; but a rule or principle of discrimination is wanting, and the Translator cannot undertake to establish it.

The Author here exhibits a list of adjective verbs, divided into eleven classes according to their termination, which in the three first is that of the third person singular of the indicative mood of the first conjugation. The first is in *eu*; the second in *wi*; the third in *u* or *o*; the fourth in *on* or *an*; the fifth in *ot*, *at*; the sixth in *to*; the seventh in *i*; the eighth in *ik*, *et*; the ninth in *en*; the tenth in *en* or *on*; and the eleventh in *in*. This last appears to belong to the first conjugation, and its termination is that of the infinitive mood. It is conjugated through several moods, persons, and tenses.

ADJECTIVE VERBS.

CLASSED ACCORDING TO THEIR TERMINATIONS.

Class I.—In *eu*.

Kschitteu, warm, hot (it is)
Kschittep, it was warm

| Atta kschittewi*, it is not warm
| Atta kschittewip, it was not warm.

* *Note by the Translator.*—The termination *wi* is not here adverbial; it is employed in a negative sense, as in the verbs. See above, page 104. *k'pendolen*, I hear thee, *atta k'pendolowi*, I hear thee not, and in most other negative forms of the verbs

[ADJECTIVE VERBS.]

Kineu, it is sharp
Kineep, it was sharp.

Guneu, long (it is)
Guneep, it was long
Guneuchtschi, it will be long

Kschiecheu, clean (it is)
Kschiecheep, it was clean.

Machkeu, red (it is)
Machkceep, it was red.

M'cheu, big, large
M'chap, it was big.

Gachteu, dry
Gachteep, it was dry.

Teu, it is cold
Teep, it was cold
Teuchtschi, it will be cold.

Poquihilleu, it is broken
Poquihilleep, it was broken.

Pimeu, pimecheu, oblique
Pimihilleu, it is oblique
Pimihilleep, it was oblique.

Pisgeu, it is dark
Pisgeep, it was dark.

Takpeu, wet, damp
Takpeep, it was wet
Takpeuchtschi, it will be wet.

Winkteu, winkteek, it is quite done, hoiled
Winkteep, it was hoiled
Winkteke, if or when it is hoiled.

Wisaweu, wisaweek, yellow.

Waktscheu, crooked.

Woapeu, white
Woapeleechen, it appears white.

Suckeu, black
Suckeleechen, it appears black
Suckeep, it was black.

Wtackeu, soft, delicate
Wtackeep, it was soft, delicate
Wtackeuchtschi, it will be soft, delicate.

Acheweu, bushy.

Achgameu, broad
Achgameeke, if it was broad.

Achgiguwen, to be lively, jocular
N'gagiguwe, I am lively
Kagiguwe, he is lively
N'gagiguweneen, we are lively
Kagiguwewo, you are lively
Achgiguwewak, they are lively.

Achginche, to be quick of hearing
N'gaginche, I am quick of hearing
Kaginche, thou art quick of hearing
Achgincheu, he is quick of hearing.

Achgumeu, dull cloudy weather.

Gischachteu, it is clear, light
Gischachteep, it was clear
Gischachteke, if or when it was clear
Gischachtekpanne, if it had been clear.

Gischhatteu, it is ready
Gischhatteep, it was ready
Gischhatteke, if it was ready
Gischhattekanne, if it had been ready.

Gischuteu, warm, lukewarm
Gischuteep, it was lukewarm
Gischuweu, it is warm
Gischuweep, it was warm
Gischuweuchtschi, it will be warm.
Gischuweke, if it was warm

Kschillandeu, it is hot (weather)
Kschillandeeep, it was hot
Kschillandekke, if it was hot.

Moschachgeu, bald, bare
Moschantpeu, bald headed.

Pimochqueu, turned, twisted.

Sabbeu, it sparkles, glitters
Sabbeelechen, sparkling, glittering.

Schauwutteu, it is faded
Schauwutteep, it was faded
Schauwutteke, when or if it is faded.

Wapaneu, easterly
Wundchenneu, westerly
Lowaneu, northerly
Schawaneu, southerly
Gachpatteyeu, south easterly.

Tihhilleu, it is cool (the meat)
Tihhille, I am cool (after being heated)
Tihhilleu, he is cool.

Tschitaneu, strong (it is)
Tschitaneeep, it was strong
Tschitanekke, if it was strong.

[ADJECTIVE VERBS.]

Waseleu, woacheyeu, clear, light.

Wtackaneu, it is mild (weather)

Wtackaneke, when it is mild

Wtackanup, it was mild

Wtackaneuchtsch, it will be mild.

Achgepinque, to be blind

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'gagepinque, I am blind

Kagepinque, thou art blind

Achgepinque, he is blind

Plural.

N'gagepinqueneen, we are blind

Kagepinqueneewo, you are blind

Achgepinquewak, they are blind

PRETERITE TENSE.

Singular.

N'gagepinquep, I was or have been blind

Kagepinquep, thou wast or hast been blind

Achgepinquep, he was or has been blind

Plural.

N'gagepinquep, we were or have been blind

Kagepinqueneowap, you were or have been blind

Achgepinquewapannil, they were or have been blind.

Achgepchoan, to be deaf

N'gagepchoa, I am deaf

Kagepchoa, thou art deaf

Achgepcheu, he is deaf.

Achsinnigen, stony, stony land.

Piskeu, it is dark (night)

Piskeep, it was dark

Achwipiskeu, quite dark

Achwipiskeep, it was quite dark.

Memeechaitin, to be barefooted

N'memeechaitin, I am barefooted

K'memeechaitin, thou art barefooted

Memeechxitu, he is barefooted.

Mesitcheyeu, whole, entire.

Pagatschateu, full, to fill.

Penquon, dry

Penquihilleu, it is dry

Penquihilleep, it was dry.

Pikihilleu, it is torn

Pikihillup, it was torn.

Pimachtelinque, squint eyed

Pimachtelinqueu, he is squint eyed.

Poquihilleu, it is broken

Poquihilleep, it was broken.

Chitqueu, chuppecat, deep water

Chuppeachtup, it was deep water.

Schachachgen, straight, even.

Wschacheu, wschachan, smooth, glossy

Wschachihilleu, it is smooth, glossy

Wschachihilleep, it was smooth, glossy.

Schauwipachteu, it is faded

Schauwipachteep, it was faded.

Tachanigen, woody, full of wood

Taachanigeep, it was woody.

Tonquihilleu, it is open.

Tsachghilleu, it is torn off

Tsachghilleep, it was torn off.

Tschetschphilleu, split, broken off

Tschetschphillewall, they are split

Tschetschphilleep, it was split.

Wulelemileu, it is wonderful

Wulelemilleep, it was wonderful

These words are compounded from *wulele*
melendam I wonder, and *leu* it is so.

Scappeu, it is wet

Scappewall, they are wet (speaking of things)

Scapewak, they are wet (speaking of persons).

Wulamoe, he says true or the truth

Wulamoyu, it is true, right

Kulamoe, thou art right, correct

Wulamoe, he is right

Nulamoeeneen, we are right

Kulamoehhimo, you are right

Wulamowak, they are right.

Assiskuyu, marshy, muddy

Gundassikuyu, deeply marshy.

Wulapeyu, honourable, upright.

Wuskiyeyu, it is new.

N'chowiyeyu, it is old.

[ADJECTIVE VERBS.]

Class II.

Contains only the pure adjectives in *wi*, which see above page 104.

Class III.—In u or o.

Schahachgekhasu, long, straight, striped.

Sassapeekhasu, speckled.

Psacquitchasu, crucified (he is)
Psacquitchasoop, he was crucified.

Wiyagaskau, fickle.

Wtacksu, soft, tender, supple.

Wschewinaxu, wschewinaquot, painful.

Waliechtschessu, puchtschessu, hollow (a tree).

Tachpachaxu, little, mean.

Schiphasu or schipenasu, spread out, extended,
from *schiphamnen*, to spread, extend
Schipenasike, when it is stretched, spread out,
extended

Schipenasop, it was stretched, spread out, ex-
tended.

Piselisso, it is wrinkled

Piselid tulpe, a large sea tortoise, so called be-
cause its shell is soft and its skin wrinkled.

Pimochkhasu, stirred, moved

Pimochkhasoop, it was stirred, moved

Pimochkhasike, if it was stirred, moved.

Machtu, machtitso, bad

Machtitso sipo, a bad creek (to cross)

Machtitsoop, it was bad.

Machtississi, thou art ugly, dirty looking

Machtississu, he is ugly, dirty looking.

Gischambeso, bound.

Aschukiso, to be poor, worth nothing, to be a
beggar

N'daschuki, I am poor

K'daschuki, thou art poor

W'daschuku, he is poor

Aschukiso, one who is poor

W'daschukuwak, they are poor

Aschukoop, to have been poor

Note.—Although the Indians often apply this

word to themselves, yet it is an insult if applied
to them by another.

Wulisso, good, handsome

Wulissin, to be good

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nulissi, I am good

Kulissi, thou art good

Wulissu, he is good

Plural.

Wulissihummena, we are good

Wulissihimo, you are good

Wulissowak, they are good

PRETERITE TENSE.

Singular.

Nulissip, I was good

Kulissip, thou wert good

Wulissop, he was good

Plural.

Nulissihummenakup, we were good

Kulissihunmoakup, you were good

Wulissopannik, they were good.

Walhasu, buried (he is).

Tschingalsu, stiff, unbending.

Papesu, patient.

Messiau, naked.

Sopsu, soopsu, naked, from *sopsin*, to be naked.

Messissu, whole.

Lusasu, burned

Lusasike, if it was burned.

Linxasu, melted

Linxasike, if it was melted.

Leekhasu, lekhasik, it is written

Leekhasoop, it was written

Elekhasik, as appears written.

[ADJECTIVE VERBS.]

Kpaskhasu, stopped
 Kpahasu, to stop
 Kpahasop, it was stopped
 Kpahasike, if it was stopped.

Gaschsasu, dried.

Wapsu, white
 N'wapsi, I am white
 Wapsi, thou art white
 Wapsu, he is white
 Wapelechen, it is white
 Wapsid, a white person
 Wapsitschik, the white people.

Auchzu, wild, untractable—

This is said of beasts; as applied to men it means avaricious, difficult to deal with, hard, stogy.

Wisu, fat (he is)
 Wisop, he was fat.

Kihnsu, from *kineu*, sharp: as for instance, your discourse is sharp, biting, harsh
 N'kihnsi, I am sharp, jealous
 Kihnsi, thou art sharp, jealous
 Kihnsu, he is sharp, jealous
 Kihnsop, he has been sharp, jealous
 As for instance—
 N'kihnsi ni Getannitowit, I am a jealous God.

Winn, it is ripe, fit to eat: as for instance, the Indian corn
 Winike, when it is ripe
 Winoop, it was ripe
 Wiouchtschi, it will be ripe.

Aloku, lean.

Wipiechku, rotten wood.

Windasu, mentioned, named
 Windasike, if it was mentioned, named
 Windasop, it was mentioned, named
 Windasutsch, it will be mentioned, named.

Class IV.—In on or an.

Schwon, salt tasted, sour
 Schwonnoop, it was salt tasted, sour.

Achewon, strong, spirituous
 Achewonnoop, it was strong, spirituous.

Kschuppan, blunt, dull.

Ksuequon, hard, difficult
 Ksuequonnool, they are hard (things).

Lachcan, it is sharp tasted.

Langan, easy (it is)
 Langannool, they are easy (things)
 Langannool, it was easy.

Thitpan, bitter.

Wingan, good tasted, good to eat
 Wingannool, they were good tasted, good to eat, (apples, &c.)

Kopachkan, thick (a board, plank)
 Kopachkisso, thick (a skin, hide).

Wiquon, dull, blunt, not sharp.

Wschappan, woasgeyen, thin.

Penquon, dry
 Penquihilleu haki, the earth is dry.

Class V.—In ot, at.

Gulucquot, lame.

Apuat, easy (to do)
 Apuattop, it was easy.

Achgepinquot, blind
 Gegepinquot, a blind man or person.

Gegepchoat, a deaf person.

Achpequot, wounded.

Achowat, hard, painful, troublesome.

Gunalachgat, deep (a hole in the earth, or the canoe is deep)
 Tepalachgat, deep enough

The latter of these two words is formed from *tepi*, an adverb, which means *enough*, the former from *guneu*, an adjective, *long*, both combined with *walak*, a hole.

Ayandamolquot, gachtalquot, it is to be wished.

[ADJECTIVE VERBS.]

Class VI.—In to.

Chawachto, dear (it is)		Tepawachto, from <i>tepi</i> , enough, and <i>chwa-</i>
Tulawachto, how dear is it? how much does it		<i>wachto</i> , a just, equitable price, <i>it is not too</i>
cost?		<i>dear</i> .
Apuawachto, cheap, from <i>apuat</i> , easy.		
Achgcpcchoa, deaf.		Tangawachto, cheap, low priced.

Class VII.—In i.

Wuski, new.		Macheli, m'chelit, much, many
Amangi, great, big, large		Machelook, they are many
Amangewall, (uainessal), the fishes are large.		Machelopannik, they were many.

Class VIII.—In it, ik, et.

Mequit mequik, m'hocquik, bloody.		Wulittol, they are good
Machcgilik, m'chakgilik, the great, the big.		Wulittoop, it was good.
Machtit, bad (it is).		Alett, rotten
		Alettot, they are rotten.
Wulit, good		Machkalet, they are rusty, from <i>machkeu</i> , red.

Class IX.—In en.

Waseleechen, it is clear, light.		Waktschiechen, the road is crooked.
Tschitaniechen, it is strong.		Tsentschiechen, it is separated.
Achewiechen, strong, spirituous: as for instance,		Tenkschechen, it is open (say, the door).
strong lie.		Tauwiechen, it is open (the way thither).
Machkeleechen, red.		Tacqueichen, joined together
		Psacqueichen, close together.
Wapeleechen, white.		Pequeichen, broken to pieces.

Class X.—In en, on, um.

Tacquatten, frozen (it is)		<i>Pret. Sing.</i> Tacquattenop, it was frozen
Tacquattenol, the potatoes, &c. are frozen		<i>Plur.</i> Tacquattenopannil, they were frozen

* [ADJECTIVE VERBS.]

K'patten, it is frozen up (the river)
 K'pattenop, it was frozen
 K'pattentschî, it will be frozen
 Tschitanatten, it is frozen hard.

Tepiken, it is ripe, full grown (say, the Indian corn)

Tepikatool, they are fully ripe, fit to pick (the beans, peas, &c.)

Packenum, dark.

Nolhand, to be lazy
Sing. Nolhando, he is lazy
Plur. Nolhandowak, they are lazy.

Class XI.—In iii.

INFINITIVE MOOD.

Pawalessin, to be rich

PARTICIPLES.

Singular.

Pewallessit, a rich person

Plural.

Pewallessitschik, rich persons

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'pawalessin, I am rich

K'pawailsi, thou art rich

pawalessu, he is rich

Plural.

N'pawallsihummena, we are rich

K'pawallsihummo, ye are rich

Pawallesowak, they are rich

PRETERITE TENSE.

Singular.

N'pawallessihump, I was rich

K'pawallessihump, thou wast rich

Pawallessop, he was rich

Plural.

N'pawallsihummenakup, we were rich

K'pawallsihummoakup, ye were rich

Pawallsopannik, they were rich

FUTURE TENSE.

Singular.

N'pawallsitsch, I shall be rich

K'pawallsitsch, thou shalt be rich

Pawallessutsch, he shall be rich

Plural.

N'pawallsihummenatsch, we shall be rich

K'pawallsihimotsch, ye shall be rich

Pawallsowaktsh, they shall be rich

IMPERATIVE MOOD.

Singular.

Pawallessil, be rich

Plural.

Pawalessik, be ye rich

The remainder follows as in the ordinary verbs :

EXAMPLE.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular.

Pawallsiyane, if or when I am rich

K'pawallsiyane, if or when thou art rich

Pawallessite, if or when he is rich

Plural.

Pawallsiyenke, if or when we are rich

Pawall-iyeeque, if or when ye are rich

Pawallessichtite, if or when they are rich

The Preterite and Future as has been shewn in the verbs.

Thence comes further—

Pawallessohen, to make one rich

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'pawallsihalgun, he makes me rich

K'pawallsihalgun, he makes thee rich

Pawallsihalgol, he makes him rich

Plural.

Pawallsihalguna, he makes us rich

K'pawallsihalguwa, he makes you rich

Pawallsihalawak, he makes them rich.

INFINITIVE MOOD.

Wulelensin, to be proud, haughty, high minded

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nulelensi, I am proud
 Kulelensi, thou art proud
 Wulelensu, he is proud

Plural.

Wulelensihummena, we are proud
 Kulensihummo, ye are proud
 Wulelensowak, they are proud.

INFINITIVE MOOD.

Tschitanessin, to be strong

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'tschitanessi, I am strong
 K'tschitanessi, thou art strong
 Tschitanessu, he is strong

PRETERITE TENSE.

Singular.

N'tschitanessihump, I was strong
 K'tschitanessihump, thou wast strong
 Tschitanessop, he was strong.

INFINITIVE MOOD.

Schaxin, to be avaricious

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'schaxi, I am avaricious
 K'schaxi, thou art avaricious
 Schaxu, he is avaricious

Plural.

Schaxihummena, we are avaricious
 Schaxihumo, ye are avaricious
 Schaxowak, they are avaricious.

Ktemaxin, gettemaxin, to be poor, miserable.

Soopsin, to be bare, naked
 Soophalan, to make one bare, naked.

Poochpsin, to be weakly.

XV.—Of Adverbs.

ADVERBS qualify the verb as adjectives qualify the substantive. They are the adjective of the verb. Hence adjectives proper are not unfrequently used in an adverbial sense, as when we say in English *he works hard*. The same takes place in the Delaware where the same word is sometimes employed in the twofold capacity of an adjective and an adverb.

In the following examples the adverbs are divided into classes for the facility of the student*.

* *Note by the Translator.*—This short heading is not in the text; but the division into classes has been made by the Author. It will be seen that several words which he includes in his lists are not properly adverbs, according to our notions of grammar; but it has not been thought proper to omit or transpose them, as the Author perhaps had reasons for placing them here, which the Translator will not undertake to judge of.

[OF ADVERBS.]

ADVERBS.

I.—Of Place.

These are of four kinds: 1. *Loci*; 2. *De Loco*; 3. *Ad Locum*; 4. *Per Locum*.

1. *Loci*.

Yun, here
Ieku, talli, there
Naune talli, even there
Undachqui, this *or* that way
Palliwi, elsewhere
Allami, allamiyey, in there
Allamunque, uchtschegunque, within
Wochgitschik, wochkunk, above, at the top
Wewuodachqui, on both sides
Ta? tani? where?
Ta undachqui? where abouts?
Taktani, be it who it may
Wenni ta li, every where
Kotschemunk, without, abroad
Matta ta, nowhere.
Equiwi (hacking), under (the ground)
Li, to, to the, thither
Nada, yonder, to
Peschot, peschotschi, peschuwat, near
Wulik, yonder
Yawi, on one side.

2. *De loco*.

Yuwuntschi, from hence, is used also for there-
fore
Ieka untschi, nanne untschi, na untschiyeg,
from thence

Ta untschi? where from?
Wemi ta untschi, from every where
Palli untschi, from somewhere else
Takta untschi, from somewhere
Wahhelema, far
Gochpiwi, from the water.

3. *Ad locum*.

Yu undachqui, yuchual, hither
Iekali, thither
Enda, whither
Palli undachqui? whither else?
Nanne undachqui? towards where?
Wtellenuhawannink li, towards the right hand
Lennahawannink li, towards the right, to the
right
Kotschemunk, out of doors, out of this place
Wapahamink, backwards, behind
Penoassiechen, where the road goes slanting
down a hill
Menanschiwonink, to the left.

4. *Per locum*.

Yun (m'tamen) through here
Nanne talli (pomiechen aney)*, through there,
that way
Schachachgeu, straight along
Schachgiechen, elemiechen, along the road.

II.—Of Time.

Yucke, now, presently
Yucke (gischquik) to day
Gigischquik, this day pas
Ulaque, yesterday
Wulaquike, last night
Wulacaniwi, in the evening
Nischokunackat, two nights ago
Wapange, alappa, to morrow
Sedpok, ayapawe, to morrow morning
Wulaku, evening (in the)

Pachhaequeke, at noon
Tachpachihilla, in the afternoon
Tgawwitti, tgauwiwi, slowly
Abtschi, ngemewi, yanewi, always
Lappt, again
Abtschi, likhiqui, at all times
Likhiqui, about the time
Yucke likhiqui, about the present time
Gunigiseheek, daily
Loamissowe, lately

* Note by the Translator.—*Pomiechen*, from *pomissin*, to walk, and *aney*, a road, a walking road, a path. The Author here gives his explanation in Delaware, probably by inadvertence.

[OF ADVERBS.]

Wuski, a little while ago (this day)	Aschite, then
Wusken, latterly	Yabtschi, quayaqui, yet
Gintsch, gentsch, gintsch linitti, a little while ago*	Haschi, ever, at any time
Pecho, soon	Atta haschi, ikaschi, never
Pecho linitti, in a little time	Tschigantschi, likhiqui, as soon as
Loamoe, long ago	Tamse keechen, sometimes, now and then
Wtenk, afterwards	Tatamse, ametschimi, often
Wtenkuntschi, thereupon	Elgiqui ametschimi, so often
Elenokunak, one of these days	Hilleu, commonly
Elemi gendowocan, this week	N'dauwat, rarely, seldom
Elemi kechocunak, in a few days	Amiga, long, a long time
Metochimi, soon	Petschi, until
Schawi, immediately, directly	Yucke petschi, 'til now
Tschinge, when	Anena, anenawi, by little and little, by degrees.
Esquo, esquota, nelema, nelemago, nelemala, not yet	

III.—Of Number.

Mawat, only one	Whence nukti, once more
Nekti, the only one	Mamayauchsidi, each one.

IV.—Of Quantity.

Meecheeli, mecheeltol, much	Gunalachkat deep, (speaking of a hole, canoe, &c.)
Meecheelok, many	Chitqueu, deep water
Meehelgik, a great many	M'chaquierchen, high water (when it is swelled with rains)
Meehelit, much (applied to inanimate things)	Guneu, long
Husca, very	Achganeu, broad
Husca mecheeli, very much	Cobachean, thick
Allowiwi, more	Taquetto, short
Wsami, too much	Sangettu, tangitti, small, little
Tepi, enough	Wschappan, waskeyek, thin
Tatchittu, tatchen, little	Mayauchsui, mauchsu, a person, one
Keechitti, a little	Happi, with it, in the bargain.
Alende, some	
Ta keeche, some, a little	
Wiacki, in abundance	

V.—Of Quality.

Linaquot, elinaquot, elgiqui, so, so as	Pallilinaquot, otherwise
N'delgiqui, so as I	Wulit, wulinaquot, well, good
K'delgiqui, so as thou	Allowiwi wulit, better
W'delgiqui, so as he	Elewiwulik mayawi wulit, best, the best

* *Note by the Translator.*—There are undoubtedly shades of difference between these various expressions, but the Author has not explained them, except in the instance of *wuski*, which is confined to the space of a day,

[OF ADVERBS.]

Huska wulit, very well, very good	Kimi, secretly
Machrit, machtitso, ill, bad	Moschiwi, clearly, openly
Apuat, easy, easily (some work to be done)	Leppi, over again
Langan, light, not heavy (speaking of weight)	Wiamochki, among each other
Ksuequon, hard, hardly	Mesitscheyen, wholly, entirely
Lilchpin, diligent (is a verb)	Nischeleney, twofold
Wingi, fain, willingly	Nacheleney, threefold
Nawingi, I fain (would, &c.)	Neweleney, fourfold
Kuwingi, thou fain wouldst	Cheveleleney, manifold
Wawingi, he fain would	Tschitanek, fast, strong
Wulisso, handsome (is a verb)	Schawi, immediately, directly
Lippoe, luppoe, wisely	Miechanioquot, shameful
Mayawi, right, rightly	Temiki, something, he it what it will
Schachachgeu, right, exact, correct	Temiki koeen, something
Wosgeu, thin	Yawl, on one side
Schachachgiechen, straight way	Welsid, the best (<i>Sing.</i>)
Nutschue, in vain	Welsitschik, the best (<i>Plur.</i>)
Schachachki, certain, certainly	Moschachgen, clear, not turbid
Leu, true	Moschpecat, clear water.
Lennowinaquot, manfully	

VI.—Of Interrogation.

Gachane, whether, if	Tschingetsch (in the future)
Quatsch, why	Ta likhiqui, at what time?
Quatsch eet, why perhaps	Ta schacki, how long?
Koen untshi, for what reason or cause?	Ta ne liecken, how is it?
Quatsch atta, why not?	Ta linaquot, what is it like?
Ta wo, ta undachqui, towards where?	Koen eet, what may it be?
La untshi, whence, wherefrom?	Ta hatsch (leu, how will it be?)
Tchingen, when?	

VII.—Of Similitude.

Elgiqui, as, like as	W'delgiqui, he is like
N'delgiqui, I am like	Mallachsche, like unto.
K'delgiqui, thou art like	

VIII.—Of Comparison.

Allowiwi, more	Eliaoquo, linaquot, as this, that, or the other
Tschitsch, still more	Tpisqui, exactly so.

IX.—Of Extension.

Husea, huscateek, very, very much so	Quayaqui, yabitschi, yet
Wtelgiqui, so much so	Ikalisai, still further, still more
Elgiqui, as much so	Pakantschi, fully, entirely.
Tschitsch, yet, still	

[OF ADVERBS.]

X.—*Of Diminution.*

Tgauwitti, by little and little
 Gachti, almost, nearly
 Koechitti, a little

Mingachsa, a little better
 Schuk, only
 Schuk atta, but not, only not

XI.—*Of Affirmation.*

Gohan, kehella, woak, yes
 Bischik, yes indeed
 Kitschiwi (leu) certainly, truly
 Kitschikele, yes it is true

Nanne leu, it is certainly true
 Schachacki, certainly
 Huscateek, certainly true.

XII.—*Of Negation, Prohibition.*

Matta, atta, 'ta, no, not
 Atta am, 'ta am, not at all
 Atta baschi, no, never
 Katschi, let it alone, don't do this
 Matta tani, in no way

Attago, by no means
 Ponito, let it alone (this is a verb)
 Atta ihaschi, not at all
 Atta ilewi, not at all true.

XIII.—*Of Doubt.*

Pit, piteet, eet, perhaps, may be
 Na eet, perhaps
 Taneek, perhaps I don't know

Taktani, perhaps some where, I don't know
 where.

XIV.—*Of Demonstration.*

Sche, Schela, see there ! (a verb)
 Schepella, see there ! (a verb)
 Penna, loquel, see thou (a verb)

Loqueek, see ye (a verb)
 Elnaquot, also, likewise
 Elgiqui, like that.

XV.—*Of Asseveration.*

Kitschiwi (leu) truly

| Schachacki (leu), certainly true.

XVI.—*Of Restriction.*

Na schachki, so far
 Na yu pitschi, to here

| Nachgiechen, contrary, against
 Psacquiechen, close to each other.

[OF ADVERBS.]

XVII.—*Of Desire.*

Jukella, ah! that (it were so)

| Ayema, if, if only (it were so).

XVIII.—*Of Exhortation.*Gattati, (*Sing.*) well! *allons!*Gattatook, (*Plur.*) well! *allons!*Wischekill, (*Sing.*) on, briskly, go on with your

work carefully, attentively.—Wischiksik,

Wischiki, (*Plur.*)XIX.—*Of Collection and Separation.*

Tpettawe, all together

Tachquiwi, together

Nechoha, alone

N'gulteli, singly

| N'gulteleneyachgat, a single one

| Lini, secretly

| Tspiwi, tspot, separately

| Mawum, assembled.

XX.—*Of Exclusion.*

Schuk, Schukend, only

Tspat, strange, unusual

Pili, another

| Miguipli, otherwise

| Pallwi, elsewhere.

XXI.—*Of Order.*Nigani, a'hitam, netamiechink, first, in the first
place

Nischio, in the second place

Lappi, again, once more

| Nechink, the third time

| Wtenk untshi, thereupon, afterwards

| Iekalin, further

| Wtenk, lastly, at last.

ALPHABETICAL LIST OF ADVERBS.

A.

Amiga, long

Awossi, Awossiye, beyond, over, the other side

Atta, no

Allamunk, allamunque, allami, allameyey, there-
in, in there

Alende, some

Alendemiyeek, some of you

Alendemiyeenk, some of us

Alendeyuwak, some of them

Apitschi, by and by

| Abtschi, always

| Abtschi likhicqui, at all times

| Anween, who, somebody

| Atta keeku, nothing

| Aonawi, aoeaawi, by little and little

| Ametschimi, often

| Alacqui, 'tis pity

| Aok, when (a conditional conjunction suffixed
to verbs)

| Attago, no, by no means

| Attach, moreover

[OF ADVERBS.]

Alappa, to morrow
Awossi, over there, the other side
Awossake, behind the house
Awossenachk, that side of the house
Awossachtenne, over the hill, over there
Alod, there, yet
Atta haschi, never
Atta auween, no body
Auweeni, who is it?
Auweenik, who are they?
Achgameu, over against
Achparni, about.

B.

Bischi, bischik, yes, willingly.

C.

Chuppeat, deep, high water
Chitqueu, deep water
Chweli, much
Chwelit, much (water, meal).

E.

Eschiwi, through
Elemameek, every where
Eet, perhaps
Endchen, so often as
Endchi, so much as
Endchiyeek, as much as we have
Endchiyeek, as much as ye have
Eodchichtit, as much as they have
Esquo, esquota, not yet
Elgiqui, so as, like
Eli, while
Eligischquik, to day
Ehelikhicqui, at which time
Ekee, ay!
Ekayab, ay! ay!
Es, yet
Eliwi, both
Elemiechink, long (on the way)
Elinquechin, before me, before my eyes
Elinquechinan, before thee, before thy eyes
Elinquechink, before him, before his eyes
Elinquechinink, before us, before our eyes
Elinquechinoak, before you, before your eyes
Elinquechenhittit, before them, before their eyes
Enda, where
Equiwi, under.

G.

Gamunk, over there, over the water
Gohan, yes
Gachti, almost, close by
Gintsch, gaschene, if
Gintsch linitti, directly, presently
Gunaweke, yet a while

Giechgi, near, by
Gatti, gachti, gagachti, near, almost
Gunih, a long while
Gopene, about, thereabouts
Gahan, shallow (water).

H.

Husca, much
Huscateek, very much
Hackung, above
Hacking, under
Haschi, ever, at any time.

I.

Ickali, ikali, thither
Ickatalli, there, over there
Icka, there
Ickalitti, a little way farther
Ili, though.

K.

Kitschiwi, certainly
Kehella, yes
Kotschemund, out
Ktschimine, as soon as
Keeku, something
N'telli, that I!
K'telli, that thou!
W'telli, that he!
Keechitti, a little
Keechi, keecha, how much?
Kechoak, kechowak, how many of them? (speaking of persons)
Keecheanol, how many of them? (speaking of inanimate things)
Keechihbimo, how many of you?
Keechihbena, how many of us?
Katschi, no, no, let it alone
Keeku wuntschi, why?
Kimi, secretly.

L.

Lappi, again
Likhicqui, as, so as
Likhicquiechen, so as
Li, to (some place)
Lawat, long ago
Lannitti, a little while
Linaquot, as, like
Linaquachtot, (*Pret.*) it was so, like
Linaquachtot, they are like (speaking of inanimate things)
Lelawi, half way
Luqui, at this time.

[OF ADVERBS.]

M.

Matta, mattago, no
 Miqui, far, far off
 Miqui palliwi, quite different
 Menewi, in a particular place
 Metschi, already
 Metschimi, soon, presently
 Ma, there, there it is
 Mayawi, alone, simple, right
 Mayauchsu, mauchsu, one alone
 Mayawat, mawat, one, only one (of inanimate things)
 Mingachsus, better
 Mallachsche, as if, as it were
 Mechingui, large, big
 Meyachsut, one alone
 Megungi, purely, quite alone
 Memayauchsiyenk, each of us
 Mekeniechink, on earth.

N.

Nischogunakat, two nights (days) ago
 Nischogunakhacke, within two days
 Nissahwt, by night
 Nachpi, with
 N'hittami, nigani, at first, the first
 Nechoha, alone
 Nihillatschi, self, one's own person
 Nado, therein
 N'gemewi, always, constantly
 N'telli, I (do, say, &c.) thus or so
 K'telli, thou dost thus or so
 W'telli, he does thus or so
 Newentschi, therefore
 Na tchi, so much
 Nall ne tchi, it is so much, that is all
 Naune untchi, from thence
 Nachwena, thereupon, after
 Nagayeeek, by and by
 Nagewitti, in a little while
 Nuischque, in vain
 Nahik, under the water
 Nahwi, above the water
 Nutschen, nolltchen, that is all
 Nutschi, at the beginning
 Ndauwat, rare, rarely
 Nelema, nelemata, nelemago, not yet
 Netami, the first
 N'hittami, at first
 Netamieechen, the first
 Nallahik, nallahiwi, the water here above
 Nekt, the only one, single
 Nahanne, so, so it is
 N'titechta, n'titechquo, then, while.

P.

Pechot, soon
 Pechuwat, pechuwiwi, near
 Pechotschi, much more

Petschi, 'til there, so far
 Palliwi, elsewhere
 Peki, perhaps then
 Pit, pitut, perhaps
 Packantschi, fully, enough
 Poquewi, straight way, directly
 Pili, other, another
 Pili keeku, something else
 Pili auween, somebody else
 Pemmi, as far as
 Pachiwi, half, the half
 Pitschi, unwillingly.

Q.

Quatsch, why?
 Quatscheet, why perhaps?
 Quonna, however, nevertheless
 Quonnagetsch, it will be indifferent
 Quayaqi, yet, yet more
 Quiu, long
 Quenek, short.

S.

Sayewi, at first
 Schawi, immediately
 Schi, schita, or
 Shacki, so far as
 Seki, so long
 Schuk, only, but
 Schukand, but then
 Sedpok, to-morrow morning
 Schepage, (*Pret.*) this day early
 Schigi, pretty
 Sche, schela, see there
 Schingi, unwillingly
 N'schingi, I (do it) unwillingly
 K'schingi, thou dost it unwillingly
 W'schingi, he does it unwillingly
 Schachachki, certainly
 Schachachgek, just so.

T.

Tschigantschi, full, enough, all
 Tangitti, small, little
 Taquetto, tangetto, short
 Tachtachean, thick, steep (a hill)
 Tachquiwi, together
 Tetauwiwi, between
 Tepi, enough
 Temiki, a single one (thing)
 Temikikeeku, a single thing
 Tschinge? when?
 Ta? where?
 Ta talli? whitherwards?
 Tani? how?
 Ta elgiui? how soon?
 Tpisqui, just so
 Tawonni, although
 Tamse, sometimes
 Tachtamse, now and then, often

[ADVERBIAL VERBS.]

II.—*From Wingi, willingly.*

Wingsittam, to hear somebody willingly	Wingilauchsin, to live willingly in a particular manner
Winginamen, to be pleased with	Wingelendam, to love or be pleased with something
Wingachpin, to be willingly somewhere	Wingelawemen, to do a pleasure
Wingoochwen, to go willingly somewhere	Wingelawossi, you have a good fire.
Wingipendam, to hear (something) willingly	
Wingallawin, to hunt willingly	

III.—*From Eschiwi, through.*

Eschoochwen, to go, pass through	Eschoochwaian, to help or carry one through
Eschoochweyu petchindehenk, it penetrates through the heart	Eschoochwalukgun, he has brought me through.

IV.—*From Gunih, long.*

Gunelendam, to think one long	Gunaxin, to be long, tall of stature
Gunagen, to stay out long	Gunaquachtol, they are long (the fishes).
Gunaquot, it is long	

V.—*From Lappi, again.*

Lappilenin, to come again together	Laphachken, to replant
Laphatton, to restore something to its former state	Lappiechsin, to repeat something over.

VI.—*From Mayawi, right.*

Mayawiechton, to do something right, as it ought to be	Mayawihilleu, it is well as it is
	Mayawelendam, to be fixed or settled in mind.

VII.—*From Mayauchsu, single.*

Mayauchsui (<i>Adj.</i>), of one mind, united	Mayauchsohen, to make of one mind.
Mayauchsuiwin, to be of one mind	

VIII.—*From Nipahwi, by night.*

Nipawoochwen, to go, travel by night.

IX.—*From Pechuwat, near.*

Pechuwelendam, to think one's self near | Pechuwihilleu, the time is near.

X.—*From Nechoha, alone.*

Nechohanne, nechohalemmi, to be alone | Nechoheteu, the house is empty.
Nechoochwen, to go, travel alone

XI.—*From Necti, the only one.*

Nektülenin, to be quite alone (somewhere).

XII.—*From Nahik or Nahiwi, down, below.*

Nahimen, to go down the water (river, creek) | Nahimenke, if or when we go down
Nahihilleen, to sail down the water | Nahoochwen, to go down or below.

XIII.—*From N'gutti, one.*

N'guttitehin, to be one, to agree.

XIV.—*From Nallahik, above (the water).*

Nallahhemem, to sail up (the water, river) | Nallahoochwen, to go up (the water, river).

XV.—*From Petschi, until, unto.*

Petschihilleu, he is coming	Petaquiccheu, the water has risen up to him
Petscholtin, they are coming	Petachdonanen, to come to seek something
Petschimuin, to escape to	Peteuchtummen, to come weeping
Petapan, the day breaks, it dawns	Petschitchen, to press so far
Petisgauwan, to hunt or drive beasts to	Atta auwen petschitchewi, no body can think so
Petauchsia, to live till now, to this day	far.

XVI.—*From Pachsiwi, half.*

Pachsennummen, to divide equally in two parts

[ADVERBIAL VERBS.]

XVII.—*From Shacki, so far, so long.*

Shackoochwén, to go so far off and no further.

XVIII.—*From Palliwi, otherwise.*

Pallilissin, to do wrong
 Palliaan, to go away
 Palliaal, go away (*Imper.*)

Pallatschimain, to speak otherwise than the
 truth

Palliwochwén, to go elsewhere
 Pallanummen, pallilenemen, to do or attempt
 something wrong.

XIX.—*From Schachachki, certain.*

Schachachgelendam, to be sure of a thing
 Schachachgenemen, to make straight (what is
 crooked)
 Schachachkoochwén, to go straight, follow the
 straight way

Schachachkatschimo, to say, relate the truth
 Schachachkaptoonén, to speak the exact truth,
 tell a true straight story
 Schachachgapewin, to be true, correct, upright.

XX.—*From Tangitti, small, little.*

Tangelendam, tangitehen, to think little of one's
 self
 Tangelensin, to be humble

Tangelensoochwén, to walk humbly
 Tangenensin, to vouchsafe, condescend
 Tangawachto, cheap.

XXI.—*From Tepi, enough.*

Tepihilleu, it is enough
 Tepilawehan, to satisfy one
 Tepikeu, it is ripe, full grown

Tepawachte, it is reasonable, not too dear
 Tepilaweechgussin (*Passive*) to be satisfied, to
 have received satisfaction.

XXII.—*From T'pispauwi, just so.*

T'pispauwichton, to do something just so

T'pispquihilleu, the time draws near.

XXIII.—*From Tschetschpi, different, not alike.*

Tschetschpiphillen, to be split off, separated from
 one another

Tschetschpissin, to be unlike.

[ADVERBIAL VERBS.]

XXIV.—*From Untschi, Wuntschi, or Wentschi, of, from, on account of, for the sake of.*

Untschihilleu, it comes from somewhere	Wundanglen to do something, for the sake of something
Undochwen, to go somewhere for the sake or purpose of something	Wundaptonen, to speak of something
Wundanunsin, to be angry at or for something	Wundelemuin, to boast of something
Wuntschiuen, to call some one hither	Undauchsia, to live for something.
Wundchen, the wind comes from thence	

XXV.—*From Wemi, all.*

Wemihilleu, it is all over	Wemihawak, they have made an end of them, they are all destroyed
Wemoltin, wemoltowak, they are all going out, forth, abroad	Wemihawak awessiwak, they have destroyed all the ground.
Wemiten (<i>hufin.</i>), to go all out	

XXVI.—*From Wapange, to morrow.*

Wapanacheen, good morrow	Tamsa matta wapanachewi, he will not perhaps live 'til to morrow, or until morning.
K'wapanacheen hummo, good morrow to you	

XXVII.—*From Wulakik or Wulaku, evening.*

Kulakween, good evening	Kulakween hummo, good evening to you.
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XXVIII.—*From Gischi, ready, done.*

Gischapan, it is day, it is day light	Gischaloge, the work is finished
Gischiechen, it is ready, done, finished	Gischackiheen, ready to plant
Gischikin, born, to be born	Gischatten, it is there ready
Gischikheen, to make a house ready, put a house in order	Gischuwallen, is ready packed, ready laden
Gischitooa, to make something ready	Gischeenack, the fence is ready
Gischilleu, it has proved true	Gischamocholheu, the canoe is ready
Gischachpoanku, the bread is ready, it is baked	Gi-chitehen, to be determined
Gischachgenutasu, it is concluded, settled, determined	Gischenaxin, to be ready, prepared
Gischalogen, to finish a work	N'gischipenauwelenlam, I have considered of it, I have made up my mind, I am ready.

XXIX.—*From Machtit, Machtitso, bad.*

Matschiton, to spoil something	Mattelenlam, to be uneasy, troubled in mind
Ma'oochwen, to travel badly	Mattelenan, to despise one
Machtatamin, machtatenamohen, to be unfortunate	Mattachgenman, to accuse one
	Machtittonhen, mattaptoonhen, to abuse, scold.

[OF PREPOSITIONS.]

XXX.—*From Pitschi, accidentally, by chance.*

Pitenummen, to commit a mistake
 Pitaptonen, to blunder in speaking
 N'pitschi, I blunder accidentally
 K'pitschi, thou blunderest accidentally

Pitschi, he blunders accidentally
 N'pitschi lissin, I have not done it wilfully or
 designedly.

XXXI.—*From Witschi, with, to go with.*

Witep, to go with
 Witschinden, to put on with hands
 Witalogen, to work with (somebody)

Witawendin, to work together
 Witoschwen, to go or travel with
 Widhomen, to go in a canoe with (some one).

V.—Of Prepositions.

PREPOSITIONS are particles which are placed before nouns or verbs, to express an accessory idea in connexion with them.

EXAMPLES.

Li, liwi, to
 Tuppisgauwi, tpsiqui, against, over
 Yu undach, this side
 Ta pemi, about
 Tetauwiwi, between
 Eli, because
 Pechotschi, gieschgi, near, by, close by
 Wtenk, after, at last
 Untschl, of, by, from
 Newentschi, therefore

Yun, here
 Yu schacki, so far as here
 Yu seki, so long
 Seki, petschi, until
 Tecbi, quite*
 Tecbi matta, not at all, quite, absolutely not
 Pakantschi, fully, entirely
 Alike, but, for
 Ayema, if, if only.

Prepositions are frequently compounded with nouns and verbs, as in the following examples:—

From Wochgitschi, above, on the top, or on the surface of.

Wochgidhackamique, on the earth

| Wochgitaque, on the top of the house.

* *Note by the Translator.*—This is more properly an adverb; but the Author not unfrequently confounds the different parts of speech, which is not extraordinary in a language in which they are so strangely intermixed. Besides, it is evident he intended a revising of this work.

[OF PREPOSITIONS.]

From Lappi, again.

Laphatton, to restore, replace
Laphacki, to replant

Lappilenin, to be again together
Lappiechsin, to repeat.

From Witschi, with.

Witen, to go with
Witachpin, to live, dwell with
Witonquam, to lodge at one's house, board with
one
Witschingen, to help, (in German *mit helfen*)
Witschendin, to help one another

Witalogen, to work with
Witatschimolsin, to advise with
Witschimachke, to put on with hands
Wipengen, wipenditam, to lie, sleep with another.

From Kimi, secretly.

Kimixin, to go secretly somewhere
Kimingehsin, kimochwen, to steal away privately

Kiminatlan, to make some one escape secretly.

From Untschi, of, therefrom.

Undaptonen, to speak thereof
Undochwen, to come for or on account of something

Untschihillen, to come from somewhere
Wundennummen, wundelemuin, to flow that way.

From Awossi, that side.

Awossenachk, that side the fence
Awossakihakan, that side the plantation
Awossenuppeque, over the lake

Awosschakque, that side the stump or the tree.
Awossachtenne, over or beyond the hill.

[OF CONJUNCTIONS—INTERJECTIONS.]

VI.—Of Conjunctions.

CONJUNCTIONS are of different sorts :—

1. *Copulative.*

Wak, and, also
Schi, schitta, or, either
Nanne wak, as also.

2. *Disjunctive.*

Schak, but
Wak atta, nor, neither.

3. *Conditional.*

These are severally compounded with the verbs active and passive in the Conjunctive Mood; they are *ane*, *anup*, *anpanne*, when, if, as, &c.

4. *Adversative.*

Schuk, but
Iyabtschi, yabtschi, yet, though
Bischi, to be sure, true
Auwiyewi, yet.

5. *Concessive.*

A, am, well indeed
Quonna, although
Leke (a verb), true (it is*).

6. *Causative.*

N'titeschquo, for
Eli, wentschi, because
N'telli, that I
K'telli, that thou
W'telli, that he.

7. *Conclusive.*

Newentschi, yuwuntschi, therefore
Nanne wuntschi, nahanne wentschi, for this reason
Nanne wuntschi, therefore.

8. *Ordinative.*

Woak lappi, repeatedly, again
Ickalissi, farther
Nall, at last
Nan wtenk, hereafter
Yucke petschi, 'til here, 'til now.

VII.—Of Interjections.

INTERJECTIONS are particles, sometimes a mere exclamation to express the different emotions of the mind.

1. *Of Joy, as*

Hoh! hohok! yu! anischik, quek.

2. *Of Laughter, as*

Ha! ha! he! he!

3. *Of Sorrow, as*

Ihik! iwi! ihih! auwik! ekih! kih!

4. *Of Indignation, as*

Sa, gissam, niskelendam (which is a verb), gissa, ekisch.

5. *Of Blandishment, as*

Nitsch, my child†.

* *Note by the Translator.*—From this verb is formed *nanne leketsch*, Amen, so be it! *Nanne* means this or that, *leketsch* is the adjective verb *leke* in the future tense, and here is meant in a potential sense, *may this or that be true*, that is to say, *happen*. Thus *Amen*, in Delaware, is an adverb in the future tense.

† *Note by the Translator.*—"My little friend," from *nitis*, friend, my friend.

[CONCLUDING NOTE.]

6. *Of Calling, as*

Hu ! yuhuh !

7. *Of Answering, as*

Yu ! yo ! oh ! oho !

8. *Of Approbation, as*

Eh ! eh ! kehella ! gohan !

9. *Of Admiration, as*

Ekayah ? hoh ! quatschee ! ekee ! ekisah !

10. *Of Exclamation, as*

Ohoh, ho ! wo !

CONCLUDING NOTE BY THE TRANSLATOR.

THIS Grammar exhibits a language, entirely the work of the children of nature, unaided by our arts and sciences, and what is most remarkable, ignorant of the art of writing. Its forms are rich, regular, and methodical, closely following the analogy of the ideas which they are intended to express; compounded, but not confused; occasionally elliptical in their mode of expression; but not more so than the languages of Europe, and much less so than those of a large group of nations on the Eastern Coast of Asia, I mean the Chinese and those which possess analogous idioms. The terminations of their verbs, expressive of number, person, time, and other modifications of action and passion, while they are richer in their extension than those of the Latin and the Greek, which we call emphatically the *learned* languages, appear to have been formed on a similar but enlarged model, without any aid than that which was afforded by nature operating upon the intellectual faculties of man. To what cause are these phenomena to be attributed?

I hope I shall be excused for saying that this question, which I think of the highest importance, as it leads immediately to that of the origin of the variety of human languages, and perhaps of language itself, has not received, either in America or Europe, all the attention that it deserves. In Europe, an idea appears generally to prevail, that the grammatical forms of languages have proceeded, if not entirely, at least in a very great degree, from the operation or influence of the art of writing, which is saying, in other words, that these forms have been produced or essentially modified by *the arts of civilization*. A celebrated French philologist, to whose varied talents and extensive acquirements no man pays a more willing homage than myself, M. Abel Remusat, expresses

[CONCLUDING NOTE.]

himself thus on this subject: "I do not only speak of those forms, the object of which is to point out the relations of words and the mechanism of which, simple or complicated, ingenious or confused, attests the more or less successful efforts of the *writers* who first *gave laws* to language*".

This learned author, whose exquisite sense and sound judgment leave no room to suppose that it ever occurred to him that his proposition might be contradicted, appears evidently to have considered it as one of those philological axioms which have been so long and so universally established that no one even thinks of calling them in question. And so it has appeared to many other European writers, and it seems, in fact, to be an opinion generally received in that part of the world. I must own that to me it seems inconsistent with the facts which this Grammar exhibits, and which all point to nature and not to art as the source from whence have proceeded the various grammatical forms of the languages of men.

I have not room to develop here this conclusion, more than I have done incidentally in the preface; I have thought it right, however, to point it out specifically as the principal result which, in my opinion, the publication of this Grammar will produce. It appears to me that after a careful reading of the work and a comparison of this language with those of civilized nations, the mind must be necessarily drawn to the following inferences:

1. That the grammatical forms of a language constitute what may be called its *organization*.

2. That this organization is the work of nature, and not of civilization or its arts.

3. That the arts of civilization may *cultivate*, and by that means *polish* a language to a certain extent; but can no more alter its organization, than the art of the gardener can change that of an *onion* or a *potato*.

4. That the contrary opinion is the result of the pride of civilized men; a passion inherent in our nature, and the greatest obstacle that exists to the investigation of truth.

In thus expressing my opinion with all the clearness and precision that I am capable of, I do not by any means intend to establish these propositions as axioms; but merely to submit them as *questions* to the investigation of the learned, if they shall be thought worthy of the attention to which it appears that the subject entitles them. That new facts, or facts already known in part, but now more clearly made apparent, should produce new opinions is what may naturally be expected, and he will be, I hope, acquitted of presumption, who simply expresses his sentiments on this new subject, without any other pretension than that of eliciting the

* Je ne parle pas seulement de ces formes destinées à marquer les rapports des mots, et dont le mécanisme, simple ou compliqué, ingénieux ou embrouillé, atteste les efforts plus ou moins heureux des *écrivains* qui ont les premiers donné des lois au langage.—*Recherches sur les langues Taries, Discours Préliminaire*, p. xvj.

[CONCLUDING NOTE.]

thoughts of men better qualified than himself to trace it to all its important consequences.

To what degree nature and art have respectively contributed to the formation of languages, or their improvement, appears to me to be a question highly deserving of deep consideration; I am afraid the part of nature will be found to be the lion's share. If it be true that the poems attributed to Homer were composed at a time when the Greeks were ignorant of the art of writing, we have the true measure of nature's share in the formation of their beautiful language. The Romans, who could write, did not prove by their idiom the superiority of art.

Many observations, arising from the details of this Grammar, and which would considerably tend to the elucidation of its contents, have suggested themselves to my mind while this volume was passing through the press; some of them I have subjoined in the form of notes, and the rest I must reserve for another opportunity.

I ought to observe, however, before I finally conclude, that the Author writes the termination of the third person plural of the Perfect Tense of the Indicative, indifferently *pannik* or *pannil*, without any apparent rule of discrimination. This was noticed by Vater, who published a few Delaware conjugations (under the name of *Chippeway*) from some loose sheets of Zeisberger's own manuscript, which I had transmitted to him. The learned professor was of opinion that *pannik* was the correct reading, and I have, in consequence, adopted it throughout this Grammar. Perhaps the difference arises from the variety of dialects. See *Analekten der Sprachenkunde*, Zweytes Heft, p. 50, in note.

ERRATA.

This mark (†) shews that the lines are to be counted from the top, and this (‡) from the bottom. The running titles are not to be reckoned.

- Page 5, line 22†, for "17th" *read* "19th"
" 5, line 26†, for "19th" *read* "20th"
" 37, line 17‡, for "melat" *read* "milat"; and for "eternal life" *read* "he gives (to him) eternal life"
" 38, line 6‡, for "noon" *read* "noom"
" 49, line 17‡, for "Nowikin" *read* "N'wikin"
" 54,—In the Future of the Subjunctive Mood, lines 1st, 3d, and 5th of that tense, for "achpiwenque, achpiweke, achpichtique" *read* "achpiwenke, achpiweque, achpichiite"
" 58,—In the Present of the Subjunctive, line 5th of that tense, for "lissichtique" *read* "lissichiite"
" 68, line 10‡, for "Pommauchsichtique" *read* "Pommauchsichite"
" 72, line 8‡, for "N'dellunchsohalguneen" *read* "N'dellauchsahalguneen"
" 93, line 14‡, for "Wulelendawichtikup" *read* "Wulelendamichtitup"
" 109, line 12‡, for "atta n'pendunawunap" *read* "atta n'pendawawunap"
" 173, line 14‡, for "koecu" *read* "keeku".



